

## LUKE.

1. Forasmuch as many have undertaken to draw up a relation concerning the matters fully believed among us, as those who from the beginning were eye-witnesses of and attendants on the Word have delivered them to us, it has seemed good to me also, accurately acquainted from the origin with all things, to write to thee with method, most excellent Theophilus, that thou mightest know the certainty of those things in which thou hast been instructed.

There was in the days of Herod, the king of Judaea, a certain priest, by name Zacharias, of the course of Abia, and his wife of the daughters of Aaron, and her name Elizabeth. And they were both just before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because Elizabeth was barren, and they were both advanced in years.\* And it came to pass, as he fulfilled his priestly service before God in the order of his course, it fell to him by lot, according to the custom of the priesthood, to enter into the temple<sup>b</sup> of the Lord to burn incense. And all the multitude of the people were praying without at the hour of incense. And an angel of [the] Lord appeared to him, standing on the right of the altar of incense. And Zacharias was troubled, seeing [him], and fear fell

13 upon him. But the angel said to  
him, Fear not, Zacharias, because  
thy supplication has been heard, and  
thy wife Elisabeth shall bear thee a  
son, and thou shalt call his name  
14 John. And he shall be to thee joy  
and rejoicing, and many shall rejoice  
15 at his birth. For he shall be great  
before [the] Lord, and he shall drink  
no wine nor strong drink; and he  
shall be filled with [the] Holy Ghost  
16 even from his mother's womb. And  
many of the sons of Israel shall be  
17 turn to [the] Lord their God. And  
he shall go before him in [the] spirit  
and power of Elias, to turn hearts of  
fathers to children, and disobedient  
ones to [the] thoughts of just [men],  
to make ready for [the] Lord a pre-  
18 pared people. And Zacharias said  
to the angel, How shall I know this,  
for I am an old man, and my wife  
19 advanced in years? And the angel  
answering, said to him, I am Gabriel  
who stand before God, and I have  
been sent to speak to thee, and to  
bring these glad tidings to thee;  
20 and behold, thou shalt be silent and  
not able to speak till the day in which  
these things shall take place, because  
thou hast not believed my words,  
the which shall be fulfilled in their  
21 time. And the people were awaiting  
Zacharias, and they wondered at his  
delaying in the temple. But when  
22 he came out he could not speak to

\* Literally "in their days."  
 \* i.e., the house itself; so vers. 21, 22.  
 \* Or "thou shalt have joy and rejoicing."  
 \* The MSS and editors vacillate greatly as to the article before *Kinoh*. In very many cases it is left out because *Kinoh* is a name, better used by the LXX for "Jerusalem," and so in the New Testament. My impression is that it is so here, as A C L P 133 have not the article. The Latin affords no help. E has *en*, with D E X Δ Δ II &c. In English we must have the article.  
 \* *fr. is*. The *is*, which gives a date, precludes Meyer's idea: *fr. is* would have been 'already in,' he being still there. Cf. Gal. i. 15.

<sup>2</sup> Here without article, for 'Jehovah' as a name.  
<sup>3</sup> *ex*: but 'through' would suppose other men,  
whereas it is here characteristic mostly of their  
own new path. 'Thought' is *sydeqwa*, 'practical  
wisdom.'

\* Or "to bring the glad tidings of these things,"  
 \* likewise, "which are such as shall be," giving  
 the character, not merely a relative possession. I  
 have imitated an expression of the Authorized  
 Version used elsewhere, by adding the article,  
 which, though somewhat antiquated, gives in a  
 measure the idea of character, and may serve to  
 distinguish *these* from *the*. I omit.

them, and they recognised that he had seen a vision in the temple. And he was making signs to them, and continued dumb. And it came to pass, when the days of his service were completed, he departed to his house.

<sup>14</sup> Now after these days, Elizabeth his wife conceived, and hid herself five months, saying, Thus has the Lord = done to me in [these] days in which he looked upon [me] to take away my reproach among men.

But in the sixth month, the angel Gabriel was sent of God to a city of Galilee, of which [the] name [was] Nazareth, to a virgin betrothed to a man whose name [was] Joseph, of the house of David; and the virgin's name [was] Mary. And the angel came in to her, and said, Hail, thou favoured one! the Lord [is] with thee: [blessed art thou amongst women.\*] But she, [seeing\*] [the angel], was troubled at his\* word, and reasoned in her mind what\* this salutation might be. And the angel said to her, Fear not, Mary, for thou hast found favour with God; and behold, thou shalt conceive in the womb and bear a son, and thou shalt call his name Jesus. He\* shall be great, and shall be called Son of [the] Highest;\* and [the] Lord\* God shall give him the throne of David his father; and he shall reign over the house of Jacob for the ages,\* and of his kingdom there shall not be an end. But Mary said to the angel, How shall this be, since I know not a man? And the angel answering said to her, [The] Holy Spirit shall come upon thee, and power of [the]

Highest overshadow thee, wherefore  
the holy thing also which shall be  
born shall be called Son of God. And  
behold, Elizabeth, thy kinswoman,  
she also has conceived a son in her  
old age, and this is the sixth month  
to her that was called barren: for  
nothing shall be impossible with  
God. And Mary said, Behold the  
bondmaid of [the] Lord: \* be it to me  
according to thy word. And the angel  
departed from her.

And Mary, rising up in those days, went into the hill country with haste, to a city of Judah, and entered into the house of Zacharias, and saluted Elizabeth. And it came to pass, as Elizabeth heard the salutation Mary, the babe leaped in her womb; and Elizabeth was filled with [the] Holy Spirit, and cried out with a loud voice and said Blessed [art] thou amongst women, and blessed the fruit of thy womb. And whence [is] this to me, that the mother of my Lord should come to me? For behold, as the voice of thy salutation sounded \* in my ears, the babe leaped with joy in my womb. And blessed [is] she that has believed, for there shall be a fulfilment of the things spoken to her from [the] Lord.\* And Mary said, My soul magnifies thee Lord, and my spirit has rejoiced in God my Saviour. For he has looked upon the low estate of his bond-maid: for behold, from henceforth all generations shall call me blessed. For the Mighty one has done to me great things, and holy [is] his name: and his mercy [is] to generations and generations\* to them that fear him. He has wrought strength with

\* Here is the same question as in var. 15, C.D.L. 23 until the article. In any case, here is clearly *Lehrbuch*. In var. 27 we have confusion by Knappe as in: *Lehrbuch*  
 \* B.D.L. 23 until: A.C.D.E. 2: 33 39 insert  
 \* w B.D.L. 23 until: ACEW 2: 33 39 insert  
 \* w B.D.L. 23 until: his A.C.F. 2: An insert  
 Those who omit "his" must refer to *Lehrbuch* as the source of "his word."  
 [Dicht *Lehrbuch* C  
 version, of what nature or character?" what the origin or meaning of it was. "where, when, how, by whom, for what purpose? I neither know



his arm; he has scattered haughty [ones] in the thought of their heart. He has put down rulers from thrones, and exalted the lowly. He has filled the hungry with good things, and sent away the rich empty. He has helped Israel his servant, in order to remember mercy, (as he spoke to our fathers,) to Abraham and to his seed for ever. And Mary abode with her about three months, and returned to her house.

But the time was fulfilled for Elizabeth that she should bring forth, and she gave birth to a son. And her neighbours and kinsfolk heard that [the] Lord<sup>a</sup> had magnified his mercy with her, and they rejoiced with her. And it came to pass on the eighth day they came to circumcise the child, and they called it after the name of his father, Zacharias.

And his mother answering said, No; but he shall be called John. And they said to her, There is no one among<sup>a</sup> thy kinsfolk who is called by this name. And they made signs to his father as to what he might wish it to be called. And having asked for a writing-table, he wrote saying, John is his name. And they all wondered. And his mouth was opened immediately, and his tongue, and he spake, blessing God. And fear came upon all who dwelt round about them; and in the whole hill-country of Judaea all these things were the subject of conversation.

And all who heard them laid them up in their heart, saying, What then will this child be? And [the] Lord's<sup>a</sup> hand was with him. And Zacharias his father was filled with [the] Holy Spirit, and prophesied, say-

ing, Blessed be [the] Lord<sup>a</sup> the God of Israel, because he has visited and wrought redemption for his people, and raised up a horn of deliverance for us in the house of David his servant; as he spoke by [the] mouth of his holy prophets, who have been since the world began; deliverance from our enemies and out of the hand of all who hate us; to fulfil<sup>b</sup> mercy with our fathers and remember his holy covenant, [the] oath which he swore to Abraham our father, to give us, that, saved out of the hand of our<sup>c</sup> enemies, we should serve him without fear in piety and righteousness before him all our days.<sup>d</sup> And thou, child, shalt be called [the] prophet of [the] Highest; for thou shalt go before the face of [the] Lord<sup>e</sup> to make ready his way; to give knowledge of deliverance<sup>f</sup> to his people by [the] remission of their sins on account of [the] bowels of mercy of our God; wherein [the] dayspring from on high has visited us, to shine upon them who were sitting in darkness and in [the] shadow of death, to guide our feet into [the] way of peace.—And the child grew and was strengthened in spirit; and he was in the deserts until the day of his shewing to Israel.

II. But it came to pass in those days that a decree went out from Caesar Augustus, that a census should be made of all the habitable world. The census itself first took place when Cyrenius had the government of Syria. And all went to be inscribed in the census roll, each to his own city: and Joseph also went up from Galilee out of the city Nazareth to Judaea, to David's city,<sup>g</sup> the which is

called Bethlehem, because he was of the house and family of David, to be inscribed in the census roll with Mary who was betrothed to him (as his) wife,<sup>h</sup> she being great with child. And it came to pass, while they were there, the days of her giving birth [to her] child were fulfilled, and she brought forth her first-born son, and wrapped him up in swaddling-clothes and laid him in the<sup>i</sup> manger, because there was no room for them in the inn.

And there were shepherds in that country abiding without, and keeping watch by night over their flock. And lo, an angel of [the] Lord<sup>k</sup> was there by<sup>l</sup> them, and [the] glory of [the] Lord<sup>k</sup> shone around them, and they feared [with] great fear. And the angel said to them, Fear not, for behold, I announce to you glad tidings of great joy, which shall be to all the people; for to-day a Saviour has been born to you in David's city, who is Christ [the] Lord. And this is the sign to you: ye shall find a babe wrapped in swaddling-clothes, and<sup>m</sup> lying in a<sup>n</sup> manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good pleasure<sup>o</sup> in men. And it came to pass, as the angels departed from them into heaven, that the<sup>p</sup> shepherds said to one another, Let us make our way then now as far as Bethlehem, and let us see this thing that is come to pass, which the Lord has made known to us. And they came with haste, and found both Mary and

Joseph, and the babe lying in the manger; and having seen [it] they made known about the country<sup>q</sup> the thing which had been said to them concerning this child. And all who heard [it] wondered at the things said to them by the shepherds. But Mary kept all these things [in her mind], pondering [them] in her heart. And the shepherds returned, glorifying and praising God for all things which they had heard and seen, as it had been said to them.

And when eight days were fulfilled for circumcising him,<sup>r</sup> his name<sup>s</sup> was called Jesus, which was the name given by the angel before he had been conceived in the womb.

And when the days were fulfilled for their<sup>t</sup> purifying according to the law of Moses, they brought him to Jerusalem to present [him] to the Lord (as it is written in the law of [the] Lord: Every male that opens the womb shall be called holy to the Lord), and to offer a sacrifice according to what is said in the law of [the] Lord: A pair of turtle doves, or two young pigeons. And behold, there was a man in Jerusalem whose name was Simeon; and this man was just and pious, awaiting the consolation of Israel, and [the] Holy Spirit was upon him. And it was divinely communicated to him by the Holy Spirit, that he should not see death before he should see [the] Lord's Christ. And he came in the Spirit into the temple;<sup>u</sup> and as the parents brought in the child Jesus that they might do for him according

<sup>a</sup> Here again 'Jehovah.'  
<sup>b</sup> Or 'of,' i.e. with MARC<sup>a</sup> LAZARUS<sup>b</sup> Memphis. T. R. reads *to*, with C<sup>a</sup> D<sup>a</sup> E<sup>a</sup> Ac. 1. 10.  
<sup>c</sup> *seque*, 'to work,' or 'accomplish,' what the fathers had lived on as promised mercy by faith.  
<sup>d</sup> Your father Abraham saw my day and was glad.  
<sup>e</sup> B L W 1 12 69 omit *facit*: A C D E O<sup>a</sup> R A A Ac. Am Syr Memph insert.  
<sup>f</sup> T. R. reads 'all the days of our life,' with B

and others 1 69: N A B C F L E A Ac. Ital Valg Syr Memph omit.  
<sup>g</sup> See note to ver. 35.  
<sup>h</sup> Or 'salvation.' Same word as in vers. 68, 71.  
<sup>i</sup> Saved in ver. 74 is a different word: there the same as 'our deliverer from the coming wrath.'  
<sup>j</sup> 1 Thess. 1. 10.  
<sup>k</sup> (M<sup>a</sup>) B D omit 4, reading 'This was the first census that . . . and many read *abey* for *abey*.  
<sup>l</sup> Or 'a city of David.'

<sup>m</sup> B (C<sup>a</sup>) D L E 1 Memph omit '[as his] wife.' A (C<sup>a</sup>) E A Ac. 23 69 Am insert.  
<sup>n</sup> A B D L E omit *re*.  
<sup>o</sup> Without article for 'Jehovah': so ver. 33, 34, 35.  
<sup>p</sup> *Inter*: stood all at once by them.  
<sup>q</sup> T. R. omits 'and,' with A H A Ac. Vers Memphis.  
<sup>r</sup> B L P A E 1 23 Am Syr have it. M<sup>a</sup> D omit *ex* *seque*.  
<sup>s</sup> T. R. has 'the,' with little authority.  
<sup>t</sup> Or 'delight.'  
<sup>u</sup> *Ex* *seque* is frequently used in Luke where it is absolutely unnecessary in English. Literally, 'and the men the shepherds.' B L E 1 omit *ex* at 2. 2, and is very frequently used in

Luke in the sense of 'that,' as here, *ex* *seque* *ex*. It may be a Hebraism; it offers no difficulty. It is sometimes found without *ex*, but where the sense is the same. See ver. 21; and I think ver. 28, but there it may be 'and he also.'  
<sup>v</sup> B D L E *ex* *seque*; text *ex*: A E P A A Ac.  
<sup>w</sup> T. R. reads 'the child,' with D E O H M V 23 69; text A B L E A Ac. 1 Am Memphis.  
<sup>x</sup> See note on ver. 15 as to the use of *ex*.  
<sup>y</sup> Erasmus 1st 2nd 3rd ed. Blag 1558, Mill, Westcott have all 'their.' Compl Beza Elz 'her.' A. V. I suppose followed Beza. The reading cannot be considered doubtful. D has *ad*.  
<sup>z</sup> *Ex* *seque*; see note to Matt. xxi. 12.



<sup>38</sup> to the custom of the law, he received him into his arms, and blessed God, and said, Lord, now thou lettest thy bondman go, according to thy word. <sup>39</sup> in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples; <sup>40</sup> a light for revelation of [the] Gentiles and [the] glory of thy people Israel. <sup>41</sup> And his father and mother wondered at the things which were said concerning him. And Simeon blessed them, and said to Mary his mother, Lo, this [child] is set for the fall and rising up of many in Israel, and for a sign spoken against; (and even a sword shall go through thine own soul;) so that [the] thoughts may be revealed from many hearts. And there was a prophetess, Anna, daughter of Phanneel, of [the] tribe of Asher, who was far advanced in years, having lived with [her] husband seven years from her virginity, and herself a widow up to eighty-four years; who did not depart from the temple, serving night and day with fastings and prayers; and she coming up the same hour gave praise to the Lord, and spoke of him to all those who waited for redemption in Jerusalem. <sup>42</sup> And when they had completed all things according to the law of [the] Lord, they returned to Galilee to their own city Nazareth. And the child grew and waxed strong [in spirit], filled with wisdom, and God's grace was upon him.

<sup>43</sup> And his parents went yearly to Jerusalem at the feast of the passover. And when he was twelve years old, and they went up [to Jerusalem]

according to the custom of the feast and had completed the days, as they returned the boy Jesus remained behind in Jerusalem, and his parents knew not [of it]; but, supposing him to be in the company that journeyed together, they went a day's journey, and sought him among their relations and acquaintances; and not having found him they returned to Jerusalem seeking him. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers and hearing them and asking them questions. And all who heard him were astonished at his understanding and answers. And when they saw him they were amazed: and his mother said to him, Child, why hast thou dealt thus with us? behold, thy father and I have sought thee distressed. And he said to them, Why [is it] that ye have sought me? did ye not know that I ought to be [occupied] in my Father's business? <sup>44</sup> And they understood not the thing that he said to them. And he went down with them and came to Nazareth, and he was in subjection to them. And his mother kept all these things in her heart. And Jesus advanced in wisdom and stature, and in favour with God and men.

III. Now in the fifteenth year of the government of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene, in the high priesthood of Annas and Caiaphas, [the] word of God came

upon John, the son of Zacharias, in the wilderness. And he came into all the district round the Jordan, preaching [the] baptism of repentance for [the] remission of sins, as it is written in [the] book of [the] words of Esaias the prophet: Voice of one crying in the wilderness: Prepare ye the way of [the] Lord, make straight his paths. Every gorge shall be filled up, and every mountain and hill shall be brought low, and the crooked [places] shall become a straight [path], and the rough places smooth ways, and all flesh shall see the salvation of God. He said therefore to the crowds which went out to be baptised by him, Offspring of vipers, who has forewarned you to flee from the coming wrath? Produce therefore fruits worthy of repentance; and begin not to say in yourselves, We have Abraham for [our] father, for I say unto you that God is able of these stones to raise up children to Abraham. And already also the axe is applied to the root of the trees; every tree therefore not producing good fruit is cut down and cast into [the] fire. And the crowds asked him saying, What should we do then? And he answering says to them, He that has two body coats, let him give to him that has none; and he that has food, let him do likewise. And tax-gatherers came also to be baptised, and they said to him, Teacher, what should we do? And he said to them, Take no more [money] than what is appointed to you. And persons engaged in military service also asked him saying, And we, what should we do? And he said to them, Oppress no one, nor accuse falsely, and be satisfied with your pay. <sup>15</sup> But as the people were in expecta-

tion, and all were reasoning in their hearts concerning John whether he might be the Christ, John answered all, saying, I indeed baptise you with water, but the mightier than I is coming, the throng of whose sandals I am not fit to unloose; he shall baptise you with [the] Holy Spirit and fire; whose winnowing-fan is in his hand, and he will thoroughly purge his threshing-floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable. Exhorting then many other things also he announced [his] glad tidings to the people. But Herod the tetrarch, being reproved by him as to Herodias, the wife of his brother, and as to all the wicked things which Herod had done, added this also to all [the rest], that he shut up John in prison.

And it came to pass, all the people having been baptised, and Jesus having been baptised and praying, that the heaven was opened, and the Holy Spirit descended in a bodily form as a dove upon him; and a voice came out of heaven, Thou art my beloved Son, in thee I have found my delight. And Jesus himself was beginning to be about thirty years old; being as was supposed son of Joseph; of Eli, of Matthat, of Levi, of Melchi, of Janna, of Joseph, of Mattathias, of Amos, of Naoum, of Esh, of Naggai, of Maath, of Mattathias, of Semei, of Joseph, of Juda, of Joannes, of Resa, of Zorobabel, of Salathiel, of Neri, of Melchi, of Addi, of Cosam, of Elmodam, of Er, of Josen, of Eliezer, of Jorsim, of Matthat, of Levi, of Simeon, of Juda, of Joseph, of Jonan, of Eliakim, of Meleas, of Menan, of Mattatha, of Nathan, of David, of Jesse, of Obed, of Booz, of Salmon,

Exhorting many things is not quite correct English, but intelligible, and I think conveys best the sense. The *Ecce* shows there were other subjects.

T. R. adds 'Philip,' with A C K X U 23 Syrr Memph; M B D L 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

\* Or 'he also.' See note to ver. 15.

\* *Idem*: see note to Acts iv. 24.

\* T. R. reads 'Joseph,' with A E X 2 Ac. 23 49 Syrr; M B D L 1 Am Memph read 4 *scripsit* *scripsit* M A E L 2 Ac. Syrr Memph; B D 1 23 Am omit *scripsit*.

\* Literally 'many days.' T. R. reads 'about.' See for ex. I am not quite convinced of the change being right; however, most editors so read. T. R. with E X 2 Ac. Syrr; M A B L 2 3 Am Memph *scr.* (D omitt.)

\* *Idem*.

\* M B D L X 2 Ver. Memph read 'God.'

\* M B 2 1 omitt *ex*; A D E L X 2 Sn. insert, not

versions except Syr. Het. If *ex* be left out, it reads 'the redemption of Jerusalem.'

\* T. R. adds *ex*, 'which were,' with A B E X 2 Ac. 23; M B D L 2 3 13 49 Ital Vulg omit.

\* Without article, 'Jehovah;' so in ill. 4.

\* T. R. reads 'in spirit,' with A E X 2 Ac. 1 23 49 Syrr; M B D L 1 Am Memph omit.

\* M B D L Memph omit; A C H Ac. Am insert.

\* T. R. has 'Joseph and his mother,' with A C E 2 Ac. Syrr; *scripsit* M B D L 1 23 32 Am Memph.

\* *Idem*.

\* T. R. with a few cursives, reads *ἐγγισσεν*, i. e., 'threw' high priests, for *ἀγγισσεν*.

\* *Idem*, something more than 'words.'

\* T. R. adds 'saying,' with A C X A Ac. 23 49 Brix Syrr; M B D L 2 3 Am Memph omit.

\* Or 'Make ye ready,' as i. 75.

\* See note to Matt. iii. 10.

\* T. R. reads 'shall,' with G (K) U 1 Ital Vulg; text M (A, except ver. 14) B C D L Ac. 23 49.

\* *Idem*. See note to Matt. iii. 11.







<sup>4</sup> your nets for a haul. And Simon answering said to him, Master, having laboured through the whole night we have taken nothing, but at thy word I will let down the net. And having done this, they enclosed a great multitude of fishes. And their net broke. And they beckoned to their partners who were in the other ship to come and help them, and they came, and filled both the ships, so that they were sinking. But Simon Peter, seeing it, fell at Jesus' knees, saying, Depart from me, for I am a sinful man, Lord. For astonishment had laid hold on him and on all those who were with him at the haul of fishes which they had taken; and in like manner also on James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not; henceforth thou shalt be catching men. And having run the ships on shore, leaving all they followed him.

<sup>12</sup> And it came to pass as he was in one of the cities, that he beheld, there was a man full of leprosy, and seeing Jesus, falling upon his face, he besought him saying, Lord, if thou wilt, thou art able to cleanse me. And stretching forth his hand he touched him, saying, I will; be thou cleansed; and immediately the leprosy departed from him. And he enjoined him to tell no one; but go, shew thyself to the priest, and offer for thy cleansing as Moses ordained, for a testimony to them. But the report concerning him was spread abroad still more, and great crowds came together to hear and to be healed from their infirmities. And he withdrew himself, and was about in the desert [places] and praying.

<sup>17</sup> And it came to pass on one of the days, that he was teaching, and

there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judea and [out of] Jerusalem; and [the] Lord's power was [there] to heal them. And lo, men bringing upon a couch a man who was paralysed; and they sought to bring him in, and put [him] before him. And not finding what way to bring him in, on account of the crowd, going up on the housetop they let him down through the tiles, with his little couch, into the midst before Jesus. And seeing their faith, he said, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason [in their minds], saying, Who is this who speaks blasphemies? Who is able to forgive sins but God alone? But Jesus, knowing their reasonings, answering said to them, Why reason ye in your hearts? which is easier, to say, Thy sins are forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man has power on earth to forgive sins, he said to the paralysed man, I say to thee, Arise, and take up thy little couch and go to thine house. And immediately standing up before them, having taken up that whereon he was laid, he departed to his house, glorifying God. And astonishment seized all, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

<sup>27</sup> And after these things he went forth and saw a tax-gatherer, Levi by name, sitting at the receipt of taxes, and said to him, Follow me. And having left all, rising up, he followed him. And Levi made a great entertainment for him in his house, and there was a great crowd of tax-gatherers and others who were at table with them. And their scribes and

the Pharisees murmured at his disciples, saying, Why do ye eat and drink with tax-gatherers and sinners?

<sup>31</sup> And Jesus answering said to them, They that are in sound health have not need of a physician, but those that are ill. I am not come to call righteous persons, but sinful ones to repentance. And they said to him, Why do the disciples of John fast often and make supplications, in like manner those also of the Pharisees, but thine eat and drink? And he said to them, Can ye make the sons of the bride-chamber fast when the bridegroom is with them? But days will come when also the bridegroom will have been taken away from them; then shall they fast in those days. And he spoke also a parable to them: No one puts a piece of a new garment upon an old garment, otherwise he will both rend the new, and the piece which is from the new will not suit with the old. And no one puts new wine into old skins, otherwise the new wine will burst the skins, and it will be poured out, and the skins will be destroyed; but new wine is to be put into new skins, and both are preserved. And no one having drunk old wine [straightway] wishes for new, for he says, The old is better.

<sup>36</sup> VI. And it came to pass on [the] second-first sabbath, that he went through cornfields, and his disciples

were plucking the ears and eating [them], rubbing [them] in their hands. But some of the Pharisees said to them, Why do ye eat what is not lawful to do on the sabbath?

<sup>41</sup> And Jesus answering said to them, Have ye not read so much as this, what David did when he hungered, he and those who were with him, how he entered into the house of God and took the shew-bread and ate, and gave to those also who were with him, which it is not lawful that [any] eat, unless the priests alone?

<sup>46</sup> And he said to them, The Son of man is Lord of the sabbath also.

<sup>48</sup> And it came to pass on another sabbath also that he entered into the synagogue and taught; and there was a man there, and his right hand was withered. And the scribes and the Pharisees were watching if he would heal on the sabbath, that they might find something of which to accuse him. But he knew their thoughts, and said to the man who had the withered hand, Get up, and stand in the midst. And having risen up he stood [there]. Jesus therefore said to them, I will ask you if it is lawful on the sabbath to do good or to do evil? to save life or to destroy [it]? And having looked around on them all, he said to him, Stretch out thy hand. And he did [so] and his hand was restored as

<sup>4</sup> Here *paragone*; in ver. 10, it is *encomium*.  
<sup>12</sup> *encl.* used for 'that'. See note ver. 1.  
<sup>17</sup> T. R. adds 'by him,' with (A) C<sup>2</sup> E Δ Ac. 33;  
<sup>18</sup> B C<sup>2</sup> D L 1 22 60 Ital Vulg Memph omit.  
<sup>19</sup> Literally 'And' (or 'But, &c') 'he was withdrawing himself in the deserts and praying.' He

was at that time waiting, occupied with prayer.  
<sup>27</sup> *Kopos* without article, 'Jehovah'.  
<sup>31</sup> T. R. reads 'by what,' with a few cursives.  
<sup>36</sup> T. R. adds 'to him,' with A E Ac. CD Memph  
<sup>37</sup> add 'to the paralysed man.' B L N 33 Am omit.  
<sup>38</sup> Or 'authority,' *ἐξουσία*; see Matt. ix. 6, x. 1.

<sup>36</sup> B C D L R E 1 33 Ital Vulg Memph put  
<sup>37</sup> 'Pharisees' first.  
<sup>38</sup> T. R. omits *ver.* The article makes the two  
<sup>39</sup> one clause, hence, 'he is better left out in English;  
<sup>40</sup> C<sup>2</sup> D omit *encl. ἀποκριθῶν*.  
<sup>41</sup> B L E 33 Memph omit *id. v.*  
<sup>42</sup> B C D L R E 1 33 60 Brix Memph read  
<sup>43</sup> 'Jesus'.  
<sup>44</sup> Or 'cut up,' *ἐξέκοι*. Or, again we might say,  
<sup>45</sup> 'the new will rend.' T. R. reads 'rends,' *ἐξέκοι*,  
<sup>46</sup> with A E Ac. Am Syrr Memph; text B C D L X  
<sup>47</sup> 33 and others.  
<sup>48</sup> Or 'No one having cut a patch out of a new  
<sup>49</sup> garment puts [it] on an old garment, but if not  
<sup>50</sup> he will both cut [up] the new and the,' with B  
<sup>51</sup> D L (X) E 1 (13) 22 33 (60) Syrr; A C R Ac. omit  
<sup>52</sup> *acc.* A C R X Ac. 13 60 Ital Vulg omit *ἐξέκοι*.  
<sup>53</sup> T. R. reads 'does,' with E Ac. Am Syrr Memph.  
<sup>54</sup> B L 1 33 Memph omit 'and both are preserv-  
<sup>55</sup> ed.' A C D E R Ac. 60 Ital Vulg Syrr insert.  
<sup>56</sup> 'Straightway' is doubtful; B C<sup>2</sup> L 1 Memph  
<sup>57</sup> omit; A C<sup>2</sup> E R X Δ Ac. 33 60 Am insert.

<sup>58</sup> B L Memph Syrr-Pst read 'good.' (Demits  
<sup>59</sup> the verse.)  
<sup>60</sup> B L 1 22 33 60 Memph omit 'second-first,'  
<sup>61</sup> but A C D E R X Δ Ac. have it, so Am Verz Corb  
<sup>62</sup> Brix Syrr-Hel.  
<sup>63</sup> T. R. adds 'the,' with C D E R Ac. 33 60  
<sup>64</sup> Memph; text B A R L Δ H 1.  
<sup>65</sup> B C<sup>2</sup> L X 1 Verz Corb Memph omit 'to  
<sup>66</sup> them.' A E R Δ Ac. 33 60 Am Syrr insert. (D *deirp.*)  
<sup>67</sup> A C R Ac. have *encl.* B D R 60 Am omit.  
<sup>68</sup> T. R. has *acc.* with A C R Δ Ac.; B D omit; *acc.*  
<sup>69</sup> L R X 1 13 33 60 Memph.  
<sup>70</sup> B L X 1 13 33 60 omit 'also.' A E R Δ Ac. *ins.*  
<sup>71</sup> T. R. adds 'him,' with B D L X 60 Syrr  
<sup>72</sup> Memph; A E R Δ Ac. 1 and most cursives omit.  
<sup>73</sup> Some, with T. R., read 'ask you something,  
<sup>74</sup> Is it?' Some 'I will ask you, What is,' with A  
<sup>75</sup> and many others. Text B D L 1 33 60  
<sup>76</sup> (H B L Am Memph read 'I ask.')

<sup>77</sup> T. R. reads 'the man,' with B D L X 1 33 60  
<sup>78</sup> Am Memph; text A E R Δ Ac. Syrr.  
<sup>79</sup> T. R. has 'so,' with K H and many cursives.



the other.<sup>7</sup> But they were filled with madness, and they spoke together among themselves what they should do to Jesus.

And it came to pass in those days that he went out into the mountain to pray, and he spent the night in prayer to God. And when it was day he called his disciples, and having chosen out twelve from them, whom also he named apostles: Simon, to whom also he gave the name of Peter, and Andrew his brother, [and<sup>a</sup>] James and John, [and<sup>a</sup>] Philip and Bartholomew, [and<sup>a</sup>] Matthew and Thomas, James the [son] of Alphaeus and Simon who was called Zealot, [and<sup>a</sup>] Judas [brother] of James, and Judas Iscariote, who was also<sup>a</sup> [his] betrayer; and having descended with them, he stood on a level place, and a crowd of his disciples, and a great multitude of the people from all Judaea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases; and those that were beset by unclean spirits<sup>b</sup> were healed. And all the crowd sought to touch him, for power went out from him and healed all. And he, lifting up his eyes upon his disciples, said, Blessed [are] ye poor, for yours is the kingdom of God. Blessed ye that hunger now, for ye shall be filled. Blessed ye that weep now, for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you [from them], and shall reproach [you], and cast out your name as wicked, for the Son of man's sake: rejoice in that day and leap for joy, for behold, your reward is great in the heaven,

for after this manner did their fathers set toward the prophets. But woe to you rich, for ye have received your consolation. Woe to you that are filled<sup>c</sup>, for ye shall hunger. Woe to you who laugh now, for ye shall mourn and weep. Woe<sup>c</sup> when all men speak well of you, for after this manner did their fathers to the false prophets. But to you that hear I say, Love your enemies; do good to those that hate you; bless those that curse you; pray for those who use you despitefully. To him that smites thee on the cheek, offer also the other; and from him that would take away thy garment, forbid not thy body coat also. To every one that asks of thee, give; and from him that takes away what is thine, ask it not back; and as ye wish that men should do to you, do ye also to them in like manner. And if ye love those that love you, what thank is it to you? for even sinners love those that love them. And if ye do good to those that do good to you, what thank is it to you? for even sinners do the same. And if ye lend to those from whom ye hope to receive, what thank is it to you? [for<sup>d</sup>] even sinners lend to sinners that they may receive the like. But love your enemies, and do good, and lend, hoping for nothing in return, and your reward shall be great, and ye shall be sons of [the<sup>e</sup>] Highest; for he is good to the unthankful and wicked. Be ye therefore<sup>f</sup> merciful, even as your Father also is merciful. And judge not, and ye shall not<sup>g</sup> be judged; condemn not, and ye shall not<sup>g</sup> be condemned. Remit, and it shall be remitted to you.

<sup>a</sup> T. R. adds 'to you,' with D A 15 22 Memph; A B C D E P Q R S T U V X Y Z. 133 omit. (M B L E X X X 1 13 69 omit it the second time in ver. 25.)

<sup>b</sup> T. R. adds 'and,' with some cursives. <sup>c</sup> T. R. adds 'And,' &c., with A D E P Q R S T U V X Y Z. 133 69, M B L E X X X 1 13 69 omit it.

<sup>d</sup> M B L E X X X 1 13 69 omit yep. <sup>e</sup> T. R. adds 'the' in text, with some cursives. <sup>f</sup> M omits &c., with B D L E 133 Memph; A E P X A Ac. Am Briz Syrr insert.

<sup>g</sup> A strong negative, &c. as hard to put into English: 'do no wise.'

Give, and it shall be given to you; good measure, pressed down, and shaken together, and running over, shall be given<sup>a</sup> into your bosom: for with the same measure with which ye mete it shall be measured to you again.

And he spoke also<sup>a</sup> a parable to them: Can a blind [man] lead a blind [man]? shall not both fall into [the] ditch? The<sup>a</sup> disciple is not above his teacher, but every one that is perfected shall be as his teacher. But why lookest thou on the mote which is in the eye of thy brother, but perceivest not the beam which is in thine own eye? or<sup>a</sup> how canst thou say to thy brother, Brother, allow [me], I will cast out the mote that is in thine eye, thyself not seeing the beam that is in thine eye? Hypocrite, cast out first the beam out of thine eye, and then thou shalt see clear to cast out the mote which is in the eye of thy brother. For there is no good tree which produces corrupt fruit, nor<sup>a</sup> a corrupt tree which produces good fruit; for every tree is known by its own fruit, for figs are not gathered<sup>b</sup> from thorns, nor grapes vintaged from a bramble. The good man, out of the good treasure of his heart, brings forth good; and the wicked [man<sup>c</sup>] out of the wicked<sup>c</sup> brings forth what is wicked: for out of the abundance of the heart his mouth speaks. And why call ye me, Lord, Lord, and do not the things that I say? Every one that comes to me, and hears my words and does them, I will shew you to whom he is like. He is like a man building a house, who dug and went deep, and laid a foundation on the rock; but a great rain coming, the stream broke upon that house, and could not shake it, for it had been

founded on the rock.<sup>d</sup> And he that has heard and not done, is like a man who has built a house on the ground without foundation, on which the stream broke, and immediately it fell, and the breach of that house was great.

VII. And when he had completed all his words in the hearing of the people, he entered into Capernaum. And a certain centurion's bondman who was dear to him was ill and about to die; and having heard of Jesus, he sent to him elders of the Jews, begging him that he might come and save<sup>e</sup> his bondman. But they, being come to Jesus, besought him diligently, saying, He is worthy to whom thou shouldst<sup>f</sup> grant this, for he loves our nation and himself has built the synagogue for us. And Jesus went with them. But already, when he was not far from the house, the centurion sent to him friends, saying to him, Lord, do not trouble thyself, for I am not worthy that thou shouldst enter under my roof. Wherefore neither did I count myself worthy to come to thee. But say by a word and my servant shall be healed. For I also am a man placed under authority, having under myself soldiers, and I say to this [one], Go, and he goes; and to another, Come, and he comes; and to my bondman, Do this, and he does [it]. And Jesus hearing this wondered at him, and turning to the crowd following him said, I say to you, Not even in Israel have I found so great faith. And they who had been sent returning to the house found the bondman, who was ill,<sup>g</sup> in good health.

And it came to pass afterwards<sup>h</sup> he went into a city called Nain, and many of his disciples and a great

<sup>a</sup> T. R. reads 'whole as the other,' with M B V T A Ac. 25 Syrr; A B C D E P Q R S T U V X Y Z. 133 Ital Vulg Syrr Memph omit 'whole,' as the other A D H Q A Ac. 1 25 Syrr; M B L 53 Am Memph omit.

<sup>b</sup> T. R. omits 'and,' with A E X Ac.; M B D L and others have it. The MSS vary in detail.

<sup>c</sup> M B L Ital Vulg Memph omit 'also.'

<sup>d</sup> T. R., with X X A Ac. 1 25 Syrr, reads 'spirits'; and they were. A B D L Q 53 Ital Vulg Memph omit &c.

<sup>e</sup> M B L Q X R A A B 1 15 22 23 69 Memph add 'now,' A D E P Ac. Ital (con. Briz) Vulg omit.

<sup>a</sup> This is an example of Luke's use of the third person active with a passive sense, or impersonal statement of the fact.

<sup>b</sup> T. R. omits 'also,' with A E P A Ac. Memph; M B C D E F G H X Y Z 133 69 Ital Vulg insert.

<sup>c</sup> See Matt. x. 24. <sup>d</sup> (M B L 53) A C D E P A Ac. insert, & adds &c. <sup>e</sup> M B L E 1 15 69 Memph add &c., 'again.'

<sup>f</sup> M B D L 1 Memph omit; A C E A N Ac. insert.

<sup>a</sup> T. R. repeats 'treasure of his heart,' with A C E A Ac. 25 Syrr; M B D L E 1 (69) Am omit; Memph adds 'treasures' only.

<sup>b</sup> M B L E X read 'on account of its having been well built,' (Nain has this after the T. R.)

<sup>c</sup> 'is' reads, 'make perfectly well,' cf. Mt. xiv. 36. <sup>d</sup> T. R. reads, 'he shall,' with G K M S U V P A.

<sup>e</sup> M B L 1 omits 'who was ill,' Don. 'bondman.' <sup>f</sup> Or 'on the following [day]'; cf. ix. 27.



crowd went with him. And as he drew near to the gate of the city, behold, a dead man was carried out, the only son of his mother, and she a widow, and a very considerable crowd of the city [was] with her. And the Lord, seeing her, was moved with compassion for her, and said to her, Weep not; and coming up he touched the bier, and the bearers stopped. And he said, Youth, I say to thee, Wake up. And the dead sat up and began to speak; and he gave him to his mother. And fear seized on all, and they glorified God, saying, A great prophet has been raised up amongst us; and God has visited his people. And this report went out in all Judea concerning him, and in all the surrounding country. And the disciples of John brought him word concerning all these things: and John, having called two of his disciples, sent to Jesus, saying, Art thou he that is coming, or are we to wait for another? But the men having come to him said, John the baptist has sent us to thee, saying, Art thou he that is coming, or are we to wait for another? In that hour he healed many of diseases and plagues and evil spirits, and to many blind he granted sight. And Jesus answering said to them, Go, bring back word to John of what ye have seen and heard: that blind see, lame walk, lepers are cleansed, deaf hear, dead are raised, poor are evangelized; and blessed is whosoever shall not be offended in me. And the messengers of John having departed, he began to speak to the crowds con-

cerning John: What went ye out into the wilderness to behold? a reed shaken by the wind? But what went ye out to see? a man clothed in delicate garments? Behold, those who are in splendid clothing and live luxuriously are in the courts of kings. But what went ye out to see? a prophet? Yes, I say to you, and [what is] more excellent than a prophet. This is he concerning whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee; for I say unto you, Amongst them that are born of women a greater [prophet] is no one than John [the baptist]; but he who is a little one in the kingdom of God is greater than he. (And all the people who heard [it], and the tax-gatherers, justified God, having been baptised with the baptism of John; but the Pharisees and the lawyers rendered null as to themselves the counsel of God, not having been baptised by him.) To whom therefore shall I liken the men of this generation, and to whom are they like? They are like children sitting in the market-place, and calling one to another and saying, We have piped to you, and ye have not danced; we have mourned to you, and ye have not wept. For John the baptist has come neither eating bread nor drinking wine, and ye say, He has a demon. The Son of man has come eating and drinking, and ye say, Behold an eater and wine-drinker, a friend of tax-gatherers and sinners; and wisdom has been justified of all her children. But one of the Pharisees begged

him that he would eat with him. And entering into the house of the Pharisee he took his place at table; and behold, a woman in the city, who was a sinner, and knew that he was sitting at meat in the house of the Pharisee, having taken an alabaster box of myrrh, and standing at his feet behind [him] weeping, began to wash his feet with tears; and she wiped them with the hairs of her head, and kissed his feet, and anointed [them] with the myrrh. And the Pharisee who had invited him, seeing it, spoke with himself saying, This [person] if he were a prophet would have known who and what the woman is who touches him, for she is a sinner. And Jesus answering said to him, Simon, I have somewhat to say to thee. And he says, Teacher, say [it]. There were two debtors of a certain creditor: one owed five hundred denarii and the other fifty; but as they had nothing to pay, he forgave both of them [their debt]; [say,] which of them therefore will love him most? And Simon answering said, I suppose he to whom he forgave the most. And he said to him, Thou hast rightly judged. And turning to the woman he said to Simon, Seest thou this woman? I entered into thy house; thou gavest me not water on my feet, but she has washed my feet with tears, and wiped them with her hair. Thou gavest me not a kiss, but she from the time I came in has not ceased kissing my feet. My head with oil thou didst not anoint, but she has anointed my feet with myrrh. For which cause I say to thee, Her many sins are forgiven; for she loved much; but he to whom little is forgiven loves little. And he said to her, Thy sins are forgiven.

And they that were with [them] at table began to say within themselves, Who is this who forgives also sins? And he said to the woman, Thy faith has saved thee; go in peace. VIII. And it came to pass afterwards that he went through [the country] city by city, and village by village, preaching and announcing the glad tidings of the kingdom of God; and the twelve [were] with him, and certain women who had been healed of wicked spirits and infirmities, Mary who was called Magdalene, from whom seven demons had gone out, and Joanna, wife of Chuza, Herod's steward, and Susanna, and many others, who ministered to him of their substance. And a great crowd coming together, and those who were coming to him out of each city, he spoke by parable: The sower went out to sow his seed; and as he sowed, some fell along the way, and it was trodden under foot, and the birds of the heaven devoured it up; and other fell upon the rock, and having sprung up, it was dried up because it had not moisture; and other fell in the midst of the thorns, and the thorns having sprung up with [it] choked it; and other fell into the good ground, and having sprung up bore fruit a hundredfold. As he said these things he cried, He that has ears to hear, let him hear. And his disciples asked him [saying], What may this parable be? And he said, To you it is given to know the mysteries of the kingdom of God, but to the rest in parables, in order that seeing they may not see, and hearing they may not understand. But the parable is this: The seed is the word of God. But those by the wayside are those who hear; then comes the devil and

\* and, for 'that,' necessarily left out in English.  
† T. R. has 'was' in text, with B L R 13 20 Memph. Stephanus, with B C D E L V 13, puts it before 'widow'; A E K R X Δ ac. omit it.  
‡ T. R. reads 'is risen up,' with R X Δ ac. 69; text A B C D (Syr.) L E 1 13 20.  
§ M has 'rise' twice, with T. R. and A D E X Δ ac. Syrr.; B R L R 13 20 Verc. Corb. Am. edpae.  
|| See note to Matt. xi. 3.  
¶ T. R. reads 'And in the same,' with A D E R Δ ac. 25 Am. Syrr.; text B L 1 13 20 Memph. 18 L 69 read 'day.'  
\*\* B D E Am. Memph. omit 'Ispore'; A E L R

Δ ac. 1 25 69 Cofy. Brix Syrr. as T. R.  
\* T. R. reads 'I' that is, has 'I,' with A E X Δ ac. 25 Syrr.; B D L E 1 Ital. Vulg. Memph. omit.  
\* M L X with 'Ispore' before; B R 20 Memph. omit 'Ispore'.  
\* M K L M X Δ ac. 25 69 omit; A D puts the phrase in ver. 20 N Δ ac. Am. Brix Syrr. insert.  
\* B L E 1 Memph. omit; A D X Δ ac. 25 69 Ital. Vulg. Syrr. insert.  
\* supersession, a comparative; see Matt. xi. 11.  
† T. R. adds 'And the Lord said,' with a few cursives Brix.  
\* M B D L R 13 Am. Memph. omit 'to you.'  
\* See note to Matt. xi. 18.

\* T. R. omits 'and,' with D E L R ac. 1 25 Am.  
\* Or 'anointed' kissed; 'covered with kisses,' and so ver. 46; cf. xv. 30; Acts xx. 37.  
\* M has M, as T. R., with A E I X Δ ac. 1 25 69 Memph.; B D L P E Am. omit.  
\* M B D L E 1 Ital. Vulg. Syrr.-Crt. & Pat. Memph. omit 'say'; (A) E I P X Δ ac. 33 69 insert.  
\* T. R. reads 'the hair of her head,' with E Δ

ac. 33 69; M A R D I K L P X E H 1 Ital. Vulg. Syrr. Memph. omit 'the hair of her head'.  
\* and, so ver. 22.  
\* Or 'of Magdala'.  
\* M has 'sister,' with A L M X H 1 20 Memph.; 'sister,' 'them,' B D E Δ ac. 69 Am. Syrr.-Crt. & Pat.  
\* T. R. reads 'sister,' with D Verc. Coll.  
\* M B D L E 1 20 Am. Memph. Syrr.-Crt. & Pat. omit 'Ispore'; A E X Δ ac. 69 Brix. Munac. insert.



takes away the word from their heart that they may not believe and be saved. But those upon the rock, those who when they hear receive the word with joy; and these have no root, who believe for a time, and in time of trial fall away. But that that fell where the thorns were,<sup>7</sup> these are they who having heard go away and are choked under cares and riches and pleasures of life,<sup>8</sup> and bring no fruit to perfection. But that in the good ground, these are they who<sup>9</sup> in an honest and good heart, having heard the word keep it, and bring forth fruit with patience. And no one having lighted a lamp covers it with a vessel or puts it under a couch, but sets it on a lamp-stand, that they who enter in may see the light. For there is nothing hid which shall not become manifest, nor secret which shall not be known and come to light. Take heed therefore how ye hear; for whosoever has, to him shall be given, and whosoever has not, even what he seems to have shall be taken from him.

<sup>19</sup> And his mother and his brethren came to him, and could not get to him because of the crowd. And it was told him [saying<sup>10</sup>], Thy mother and thy brethren stand without, wishing to see thee. But he answering said to them, My mother and my brethren are those who hear the word of God and do [it].

<sup>21</sup> And it came to pass on one of the days, that he entered into a ship, himself and his disciples; and he said to them, Let us pass over to the other side of the lake; and they set off from shore. And as they sailed, he fell asleep; and a sudden squall of wind came down on the lake, and they were filled [with water], and

<sup>24</sup> were in danger; and coming to [him] they woke him up, saying, Master, master, we perish. But he, rising up, rebuked the wind and the raging of the water; and they ceased, and there was a calm. And he said to them, Where is your faith? And, being afraid, they were astonished, saying to one another, Who then is this, that he commands even the winds and the water, and they obey him?

<sup>26</sup> And they arrived in the country of the Gadarenes,<sup>11</sup> which is over against Galilee. And as he got out [of the ship] on the land, a certain man out of the city met him, who had demons a long time, and put on no clothes, and did not abide in a house, but in the tombs. But seeing Jesus,<sup>12</sup> he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus Son of the Most High God? I beseech thee torment me not. For he had commanded the unclean spirit to go out from the man. For very often<sup>13</sup> it had seized him; and he had been bound, kept with chains and fetters, and breaking the bonds he was driven by the demon into the deserts. And Jesus asked him saying, What is thy name? And he said, Legion: for many demons had entered into him. And they besought<sup>14</sup> him that he would not command them to go away into the bottomless pit. And there was there a herd of many swine feeding on<sup>15</sup> the mountain, and they besought him that he would suffer them to enter into those; and he suffered them. And the demons, going out from the man, entered into the swine, and the herd rushed down the precipice into the lake, and were choked. But they that fed [them], seeing what had

<sup>7</sup> Or 'into the thorns.'  
<sup>8</sup> Give, life as such in this world.  
<sup>9</sup> Or 'are such as,' slaves.  
<sup>10</sup> B D L A N 1 22 23 Ital Vulg Memph Syr-Crt & Pat omit 'saying.' A E X Ac, 49 insert.  
<sup>11</sup> T. R. inserts 'h' with B X Ac, 40 Memph.  
<sup>12</sup> Or 'Gerassenes.' (C ver. 37) B D Ital Vulg.  
<sup>13</sup> 'Gerassenes' M L X N 1 30 Memph; text A E B Ac, 49 Syrr. See Matt. viii. 28; Mark v. 1.

<sup>14</sup> T. R. with A E B Δ Ac, 146, adds *etc.*, reading 'and crying out he fell.' text M B (D) L X N 33.  
<sup>15</sup> Or 'of a long time.'  
<sup>16</sup> Or 'he besought.' T. R. has *παρεκάλει*, but B C D F L S 1 15 22 23 49 have *ἐπεκάλει*, and so almost all versions. But it must be remembered that the verb singular follows a neuter plural. A. V. probably read *κατέκαλει*, as Stephens and Beza have it.

happened, fled, and told [it] to the city and to the country. And they went out to see what had happened, and came to Jesus, and found the man from whom the demons had gone out, sitting, clothed and sensible, at the feet of Jesus. And they were afraid. And they also<sup>17</sup> who had seen it told them how the possessed man had been healed. And all the multitude of the surrounding country of the Gadarenes<sup>18</sup> asked him to depart from them, for they were possessed with great fear; and he, entering into the ship, returned. But the man out of whom the demons had gone besought him that he might be with him. But he<sup>19</sup> sent him away, saying, Return to thine house and relate how great things God has done for thee. And he went away through the whole city, publishing how great things Jesus had done for him.

<sup>29</sup> And it came to pass when Jesus returned, the crowd received him gladly,<sup>20</sup> for they were all expecting him. And behold, a man came, whose name was Jairus, and he was [a] ruler of the synagogue, and falling at the feet of Jesus besought him to come to his house, because he had an only daughter, about twelve years old, and she<sup>21</sup> was dying. And as he went the crowds thronged him. And a woman who had a flux of blood since twelve years, who, having spent all her living on physicians, could not be cured by any one, coming up behind, touched the hem of his garment, and immediately her flux of blood stopped. And Jesus said, Who

has touched me? But all denying, Peter and those with him said, Master, the crowds close thee in and press upon thee, and sayest thou, Who has touched me? And Jesus said, Some one has touched me, for I have known that power has gone out from me. And the woman, seeing that she was not hid, came trembling, and falling down before him declared<sup>22</sup> before all the people for what cause she had touched him, and how she was immediately healed. And he said to her, [Be of good courage,<sup>23</sup>] daughter; thy faith has healed thee; go in peace. While he was yet speaking, comes some one from the ruler of the synagogue, saying to him, Thy daughter is dead; do not trouble the teacher. But Jesus, hearing it, answered him saying,<sup>24</sup> Fear not: only believe, and she shall be made well. And when he came to<sup>25</sup> the house he suffered no one to go in but Peter and John and James<sup>26</sup> and the father of the child and the mother. And all were weeping and lamenting her. But he said, Do not weep, for<sup>27</sup> she has not died, but sleeps. And they derided him, knowing that she had died. But he, having turned them all out and<sup>28</sup> taking hold of her hand, cried saying, Child, arise. And her spirit returned, and immediately she rose up; and he commanded [something] to eat to be given to her. And her parents were amazed; but he enjoined them to tell no one what had happened.

IX. And having called together the twelve,<sup>29</sup> he gave them power and

<sup>17</sup> T. R. adds 'departing,' with a few cursives; M A B C D Ac, have *ὑποχώρησεν* and omit *ἀπεχθόνησεν*.  
<sup>18</sup> B C D L P X 33 49 Memph omit 'also.'  
<sup>19</sup> 'Gerassenes' M C L P X 1 15 22 23 Memph; 'Gerassenes' B C D Ital Vulg; text M A E B Δ Ac, Syrr.  
<sup>20</sup> T. R. reads 'Jesus,' with A C E P R X Δ Ac, 35 49 Am Syrr; M B D L 1 Memph omit.  
<sup>21</sup> *ἀνδράγα*, 'received with welcome.' See Acts xv. 4. In 2 Macc. iii. 9, *ἀνδράγα* is added. It is only used by Luke (ix. 31; Acts ii. 41; xv. 4; xviii. 27; xxiv. 3; xxviii. 30).  
<sup>22</sup> T. R. adds 'to him,' with C E P R Δ Ac; M A B C D L X N 1 30 49 Ital Vulg Memph Syr-Crt & Pat omit.

<sup>23</sup> B D L E 1 Ital Vulg Memph omit; A C E P R X Δ Ac, 33 49 Syrr insert. M also omits 'to her.'  
<sup>24</sup> M B L X A E 1 33 omit 'saying.'  
<sup>25</sup> T. R. with D V, reads 'entered into.'  
<sup>26</sup> T. R. reads 'Peter and James and John,' with M A L S X A 33 Am Syrr-Crt & Pat Memph; text B C D E R Δ Ac, 1 49 Ital.  
<sup>27</sup> T. R. omits *ἵνα*, 'for,' with A E B Ac, Am; B C D F L X Δ 133 49 Syrr Memph insert.  
<sup>28</sup> M B D L X 1 Am omit 'having turned them all out and' ('C' omits *ἵνα* only); A E R Δ Ac, 33 49 Brix Monac Syrr insert.  
<sup>29</sup> T. R. 'his twelve disciples,' with E F H U; M C L X A N 33 49 Am Memph *ἀποστόλοι*; A B D R Δ and many others 1 Syr-Crt & Pat omit.



authority over all demons, and to heal diseases, and sent them to proclaim the kingdom of God and to heal the sick.\* And he said to them, Take nothing for the way, neither staff, nor scrip, nor bread, nor money; nor to have two body coats apiece. And into whatsoever house ye enter, there abide and thence go forth. And as many as may not receive you, going forth from that city, shake off<sup>2</sup> even the dust from your feet for a witness against them. And going forth they passed through the villages, announcing the glad tidings and healing everywhere. And Herod the tetrarch heard of all the things which were done [by him\*], and was in perplexity, because it was said by some that John was risen from among [the] dead, and by some that Elias had appeared, and by others that one<sup>3</sup> of the old prophets had risen again. And Herod said, John I have beheaded, but who is this of whom I hear such things? and he sought to see him.

<sup>10</sup> And the apostles having returned related to him whatever they had done. And he took them and withdrew apart into a desert place of<sup>4</sup> a city called Bethsaida. But the crowds knowing [it] followed him; and he received them and spake to them of the kingdom of God, and cured those that had need of healing.

<sup>11</sup> But the day began to decline, and the twelve came and said to him, Send away the crowd that they may go<sup>5</sup> into the villages around, and [into]

the fields, and lodge and find victuals, for here we are in a desert place.

<sup>12</sup> And he said to them, Give ye them to eat. And they said, We have not more than five loaves and two fishes, unless we should go and buy food for all this people; for they were about five thousand men. And he said to his disciples, Make them sit down in companies by fifties. And they did so, and made them all sit down.

<sup>13</sup> And taking the five loaves and the two fishes, looking up to heaven he blessed them, and broke and gave to the disciples to set before the crowd.

<sup>14</sup> And they all ate and were filled; and there was taken up of what had remained over and above to them in fragments twelve hand-baskets.<sup>6</sup>

<sup>15</sup> And it came to pass as he was praying alone, his disciples were with him, and he asked them saying, Who do the crowds say that I am? But they answering said, John the baptist; but others, Elias; and others, that one<sup>7</sup> of the old prophets has risen again. And he said to them, But ye, who do ye say that I am? And Peter answering said, The Christ of God. But, earnestly charging them, he enjoined [them] to say this to no man, saying, The Son of man must suffer many things,<sup>8</sup> and be rejected of the elders and chief priests and scribes, and be killed, and the third day he raised up.

<sup>16</sup> And he said to [them] all, If any one will come after me, let him deny himself and take up his cross daily<sup>9</sup> and

<sup>14</sup> follow me; for whosoever shall desire to save his life shall lose<sup>1</sup> it, but whosoever shall lose<sup>1</sup> his life for my sake, he shall save it. For what shall a man profit if he shall have gained the whole world, and have destroyed, or come under the penalty of the loss of himself? For whosoever shall have been ashamed of me and of my words, of him will the Son of man be ashamed when he shall come in his glory, and [in that] of the Father, and of the holy angels. But I say unto you of a truth, There are some of those standing here who shall not<sup>2</sup> taste death until they shall have seen the kingdom of God.

<sup>15</sup> And it came to pass after these words, about eight days, that<sup>3</sup> taking Peter and John and James he went up into a mountain<sup>4</sup> to pray. And as he prayed the fashion of his countenance became different and his raiment white and<sup>5</sup> effulgent. And lo, two men talked with him, who<sup>6</sup> were Moses and Elias, who, appearing in glory, spoke of his departure which he was about to accomplish in Jerusalem. But Peter and those with him were oppressed with sleep; but having fully awoke up they saw his glory, and the two men who stood with him. And it came to pass as they departed from him, Peter said to Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said. But as he was saying these things, there came a cloud and overshadowed<sup>7</sup> them, and they feared<sup>8</sup> as they<sup>9</sup> entered into the cloud: and

there was<sup>10</sup> a voice out of the cloud saying, This is my beloved<sup>11</sup> Son: hear him. And as the voice was<sup>12</sup> [heard] Jesus was found alone: and they kept silence, and told no one in those days any of the things they had seen.

<sup>17</sup> And it came to pass on the following day, when they came down from the mountain, a great crowd met him. And lo, a man from the crowd cried out saying, Teacher, I beseech thee look upon my son, for he is mine only child: and behold, a spirit takes him, and suddenly he cries out, and it tears him with foaming, and with difficulty departs from him after crushing him. And I besought thy disciples that they might cast him out, and they could not. And Jesus answering said, O unbelieving and perverted generation, how long<sup>13</sup> shall I be with you and suffer you? Bring hither thy son. But as he was yet coming, the demon tore him and dragged him all together. And Jesus rebuked the unclean spirit, and healed the child and gave him back to his father. And all were astonished at the glorious greatness of God. And as all wondered at all the things which [Jesus<sup>14</sup>] did,<sup>15</sup> he said to his disciples, Do ye let these words sink into your ears. For the Son of man is about to be delivered into men's hands. But they understood not this saying, and it was hid from them that they should not perceive it. And they feared to ask him concerning this saying. And a reasoning came in amongst them, who should be [the] greatest of them. And Jesus,

\* M has *authoris* with (-vnt) A D L E 133; the others read *authoris*. (Bommitz *rev. ed.*)  
 \* T. R. reads 'slaves,' with A A Δc; but M R C D E F L M (X) 133 23 33 69 Ital Vulg Syrr Thm.  
 \* Aorist, 'have it done.' M B C D L X 133 omit *est*, 'even.' A C E Δc. Am Syrr insert.  
 \* M B C D L E 69 Memph omit 'by him.' A C E X Δc. 133 Am Syrr insert.  
 \* Literally 'a prophet, one of the old [ones].'  
 \* T. R. has *eye*. M B C L E Memph omit.  
 \* The readings vary: probably these words are inserted from Matthew or Mark. B (D) L X 33 Memph omit. M has *view* *oppose* only, but is corrected; Am has 'a desert place which is Bethsaida.' T. R. is in A C E Δc.  
 \* T. R. reads 'go away,' with E X Δc. 1; test M A B C D L R E 33 69 and other cursives.

<sup>1</sup> Or possibly 'twelve hand-baskets of fragments.' Meyer and Alford rest on the absence of *est*; but this I think a mistake. The article would make *fragmentis* 'that out of which some remained.' So it seems to be in the quotation from Sophocles. I am aware Matthew has *est*, but he has *est* *magister*. The mass of fragments was there before his mind, and *est* comes naturally after *est*. But here *est* *magister* *est* is complete, and *magister* comes in to characterize the surplus. After all it is a question of style.  
 \* Or 'some prophet of the old ones.' see note to ver. 8, there *est*, here *est*. (M B C L X Δc 133 23 *rev. ed.* in ver. 8 also.)  
 \* Or 'suffer much.'  
 \* Daily, with M A H K L N E 22 113 33 69 Am Syrr Memph; C D E X Δc. Ital (sc. *rev.*) omit.

<sup>1</sup> I am not satisfied with 'lose' here, but it must be assimilated to what immediately follows. It is the same as 'destroyed' in verse 25. It means both 'lose' and 'destroy.'  
 \* *est* is a strengthened negative: 'in no wise.'  
 \* See note on chapter v. l.  
 \* As to 'a mountain,' see note on Matt. v. 1.  
 \* *est* is the force in English is found in 'who indeed,' or 'who were no other than.'  
 \* *est* is not 'teacher.'  
 \* See note to Matt. xiv. 5; Mark ix. 7.  
 \* T. R. with A D E F L X Δc. 133 69, reads 'these, *est*. I have put 'they,' with M B C L

Memph, as it seems a change made to refer it to Moses and Elias.  
 \* *est*, 'look place.'  
 \* M B L E Memph have *est* *est* *est* (1 & 2 *est*; cf. xiii. 35); A C D E F E X Δc. 23 69 Am Syrr *est* *est*, 'beloved,' as T. R.  
 \* *est* *est* *est*.  
 \* Literally 'until when.'  
 \* Many with M B D L E 1 Am Memph, read 'he,' but M is incorrect here. A C H W X Δc. Syrr Brit insert *est* *est*, with T. R.  
 \* T. R. reads 'had done,' aorist, with E X Δc.; 'did' M A B C D L W 2 133 69 Ital Vulg Syrr.



seeing the reasoning of their heart, having taken a little child set it by him, and said to them, Whosoever shall receive this little child in my name receives me, and whosoever shall receive me receives him that sent me. For he who is the least among you all, he is great. And John answering said, Master,\* we saw some one casting out demons in thy name, and we forbid him, because he follows not with us. And Jesus said to him, Forbid him not, for he that is not against you is for you.<sup>4</sup>

And it came to pass when the days of his receiving up were fulfilled, that he stedfastly set his face to go to Jerusalem. And he sent messengers before his face. And having gone they entered into a village of the Samaritans that they might make ready for him. And they did not receive him, because his face was [turned as] going to Jerusalem. And his disciples James and John seeing [it] said, Lord, wilt thou that we speak [that] fire come down from heaven and consume them, as also Elias did? But turning he rebuked them [and said, Ye know not of what spirit ye are]. And they went to another village.

And it came to pass<sup>5</sup> as they went in the way, one said to him, I will follow thee whosoever thou goest, Lord.<sup>6</sup> And Jesus said to him, The foxes have holes and the birds of the heaven roosting-places, but the Son of man has not where he may lay his head.

And he said to another, Follow me. But he said, Lord, allow me to go first and bury my father. But Jesus<sup>7</sup> said to him, Suffer the dead to bury their own dead, but do thou go and announce the kingdom of God. And another also said, I will follow thee, Lord, but first allow me to bid adieu to those at my house. But Jesus said to him, No one having laid his hand on [the] plough and looking back is fit for the kingdom of God.

X. Now after these things the Lord appointed seventy others also, and sent them two and two before his face into every city and place where he himself was about to come. And<sup>8</sup> he said to them, The harvest indeed [is] great, but the workmen few; supplicate therefore the Lord of the harvest that he may send out workmen into his harvest. Go: behold I send you forth as lambs in the midst of wolves. Carry neither purse nor scrip nor sandals, and salute no one on the way. And into whatsoever house ye enter, first say, Peace to this house. And if<sup>9</sup> a son of peace be there, your peace shall rest upon it; but if not it shall turn to you again. And in the same house abide, eating and drinking such things as they have;<sup>10</sup> for the workman is worthy of his hire. Remove not from house to house. And into whatsoever city ye may enter and they receive you, eat what is set before you, and heal the sick in it, and say to them,

The kingdom of God is come nigh to you. But into whatsoever city ye may have entered<sup>11</sup> and they do not receive you, go out into its streets and say, Even the dust of your city which cleaves to us on the feet<sup>12</sup> do we shake off against you; but know this, that the kingdom of God is come nigh.<sup>13</sup>

I say to you that it shall be more tolerable for Sodom in that day than for that city. Woe to thee, Chorazin! woe to thee, Bethsaida! for if the works of power which have taken place in you had taken place in Tyre and Sidon, they had long ago repented, sitting in sackcloth and ashes.

But it shall be more tolerable for Tyre and Sidon in the judgment than for you. And thou, Capernaum, who hast been raised up to heaven,<sup>14</sup> shalt be brought down even to hades. He that hears you hears me, and he that rejects you rejects me, and he that rejects me rejects him that sent me.

And the seventy returned with joy, saying, Lord, even the demons are subject to us through thy name.

And he said to them, I beheld Satan as lightning falling out of heaven.

Behold, I give<sup>15</sup> you the power<sup>16</sup> of treading upon serpents and scorpions and over all the power of the enemy, and nothing shall in anywise injure you. Yet in this rejoice not, that the spirits are subjected to you, but rejoice<sup>17</sup> that your names are written

in the heavens. In the same hour Jesus<sup>18</sup> rejoiced in spirit<sup>19</sup> and said, I praise thee, Father, Lord of the heaven and of the earth that thou hast hid these things from wise and prudent, and hast revealed them to babes: yea, Father, for thus has it been well-pleasing in thy sight.<sup>20</sup> All things have been delivered to me by my Father, and no one knows who the Son is but the Father, and who the Father is but the Son, and he to whomsoever the Son is pleased to reveal [him]. And having turned to the disciples privately he said, Blessed are the eyes which see the things that ye see. For I say to you that many prophets and kings have desired to see the things which ye behold, and did not see [them]; and to hear the things which ye hear, and did not hear [them].

And behold, a certain lawyer stood up tempting him, and saying, Teacher, having done what, shall I inherit life eternal? And he said to him, What is written in the law? how readest thou? But he answering said, Thou shalt love the Lord thy God with<sup>21</sup> all thy heart, and with<sup>22</sup> all thy soul, and with<sup>23</sup> all thy strength, and with<sup>24</sup> all thy understanding; and thy neighbor as thyself. And he said to him, Thou hast answered right: this do and thou shalt live. But he, desirous of justifying<sup>25</sup> himself, said to Jesus,

\* T. R. reads 'shall be,' with A D E G Ac. 20 Syrr; text B C L X 13 Am Memph.

\* eunuchs.

\* T. R. adds ed, with H and a few cursives.

\* Or 'hindered', prohibited.

\* Or 'hinder', prohibit.

\* T. R. reads 'and as is for us,' with K Lc. 1 text B C D K L M H 13 Ital Vulg Syrr Memph. A X A have space, 'us,' the second time, and so has B, but it has been tampered with.

\* Many, with B L X 13 Am omit 'as also Elias did.' A C D E X 13 40 Syrr have it.

\* The words from 'and said' to 'ye are' are, to say the least, doubtful. D F K M U T A H 13 Syrr Am and most Latin copies insert: A B C E L A 13 40 Syrr. T. R. adds besides, 'For the Son of man has not come to destroy men's lives, but to save [them],' with P K M U T A H

1 40 Syrr Am; B A B C D E L X 13 40 Syrr. The added words may come as alleged from Matt., but the occasion and words are very different.

All receive both, though with marks of doubt; Meyer rather deletes the first words, but rejects decidedly the latter.

\* B C L X 13 40 Memph Syrr-Crit & Pat omit 'it came to pass.'

\* B D L E 1 Am Memph omit 'Lord'; A C E X A Ac. Syrr Brit Monac insert.

\* H omits 'Jesus,' with B D L X 13 Memph; A C E X A Ac. 1 40 Ital (exc. Vere) Vulg Syrr insert.

\* T. R. has also, 'Therefore,' with A E X A Ac. 13 40 B C D L E 1 13 32 40 (Am).

\* A B E Vere omit eye.

\* T. R. adds 'indeed,' and Elzev. (not Stephens) for 'a,' has 'the,' with a few cursives.

\* Or 'as may be [offered you] by them.'

\* T. R. reads 'may enter,' with A E R X A Ac. 13 text B C D L E 1 13 40 Am. The same read elsewhere in ver. 1, with P X also.

\* T. R. omits 'on the feet,' with H A and a few others. A C L X 13 and others 'on our feet.'

\* T. R. adds 'to you,' with A C E R X A Ac. 20 Syrr Brit; text B D L E 1 13 32 Am.

\* T. R. adds 'But,' with B D M S V E Memph; A B C E L X A Ac. 1 13 40 Am Syrr omit.

\* M has an *ex* *epitaph* *epitaph*, with B D L E; A C E R W X A Ac. 13 40 Am Syrr (Memph) & *ex* *epitaph* *epitaph* as text; C D\* 1 insert *ex* after *ex*.

\* B C L X 1 Am read 'I have given,' text A D E W A Ac. 13 40 Syrr.

\* *ex* *epitaph* see Matt. x. 1. The second 'power' in this verse is *ex* *epitaph*.

\* T. R. adds 'rather,' with X and some cursives: A B A C D E F L W A Ac. 1 13 40 and most cursives Ital Vulg Syrr Memph omit.

\* A C E L W X A Ac. 13 have 'Jesus,' B D 13 Am Memph omit.

\* B C D E L X M H 13 read 'Holy Spirit.'

\* Tuck. (7th and 8th eds.) and Alford (in brackets) introduce here 'And turning to the disciples he said.' So Meyer and De Wette. But they are mistaken as to Elzev. and B. B D L M H 1 13 32 40 Am Memph reject it; so Eras. (1) and Bosa. Stephens has it, with A C E W X A Ac. Syrr. Griesbach rejects it. As these editors had not W and are mistaken as to B, I have left it out with Elzev. and added this note. It is in ver. 23.

\* *ex*. T. R. has it the three times, with A C E X A Ac. 20 40, as in Mark xii. 30. G M H (D) L E L.

\* These *ex* *epitaph* are difficult to express in English: it is the difference of having himself in that condition, and putting himself into it. See (x. 40, 41) and others. T. R. gives the sense of 'getting justified,' the reading of most editors, *ex* *epitaph*, gives the sense of having got into that



<sup>22</sup> And who is my neighbour? And Jesus replying said, A certain man descended from Jerusalem to Jericho and fell into [the hands of] robbers, who also, having stripped him and inflicted wounds, went away leaving him in a half-dead state. And a certain priest happened to go down that way, and seeing him, passed on the opposite side; and in like manner also a Levite, being at the spot, came and looked [at him] and passed on on the opposite side. But a certain Samaritan journeying came to him, and seeing [him], was moved with compassion, and came up [to him] and bound up his wounds, pouring in oil and wine; and having put him on his own beast, took him to [the] inn and took care of him. And on the morrow [as he left], taking out two denaria he gave them to the innkeeper, and said to him, Take care of him, and whatsoever thou shalt expend more, I will render to thee on my coming back. Which [now] of these three seems to thee to have been neighbour of him who fell into [the hands of] the robbers? And he said, He that shewed him mercy. And Jesus<sup>23</sup> said to him, Go and do thou likewise.

<sup>24</sup> And it came to pass as they went that he<sup>24</sup> entered into a certain village; and a certain woman, Martha by name, received him into her house.

<sup>25</sup> And she had a sister called Mary, who also, having sat down at the feet of Jesus,<sup>25</sup> was listening to his word.

<sup>26</sup> Now Martha was distracted with much serving, and coming up she said, Lord, dost thou not care that my sister has left me to serve alone? Speak to her therefore that she may help me. But Jesus<sup>26</sup> answering said to her, Martha, Martha, thou art careful and troubled about many things; but there is need of one, and Mary has chosen the good part, the which shall not be taken from her.

XI. And it came to pass as he was in a certain place praying, when he ceased, one of his disciples said to him, Lord, teach us to pray, even as John also taught his disciples. And he said to them, When ye pray, say, 'Father,<sup>27</sup> thy name be hallowed; thy kingdom come;<sup>28</sup> give us our needed bread for each day; and remit us our sins, for we also remit to every one indebted to us; and lead us not into temptation.' And he said to them, Who among you shall have a friend, and shall go to him at midnight and say to him, Friend, let me have three loaves, since a friend of mine on a journey is come to me and I have nothing to set before him; and he within answering should say, Do not disturb me; the door is already shut, and my children are with me in bed; I cannot rise up to give [it] thee?—I say to you, Although<sup>29</sup> he will not get up and give [them] to him because he is his friend, because of his shamelessness, at any rate,<sup>30</sup> he will rise and give him as many as he wants. And I say to you, Ask, and

it shall be given to you; seek, and ye shall find; knock, and it shall be opened to you. For every one that asks receives; and he that seeks finds; and to him that knocks it will be opened. But of whom of you that is a father shall a son ask bread, and [the father] shall give him a stone? or<sup>31</sup> also a fish, and instead of a fish shall give him a serpent? or if also he shall ask an egg, shall give him a scorpion? If therefore ye, being evil, know how to give good gifts to your children, how much rather shall the Father who is of heaven give [the] Holy Spirit to them that ask him?

<sup>32</sup> And he was casting out a demon, and it was dumb; and it came to pass, the demon being gone out, the dumb [man] spoke. And the crowds wondered. But some from among them said, By Beelzebub the prince of the demons casts he out demons.

<sup>33</sup> And others tempting [him] sought from him a sign out of heaven. But he knowing their thoughts said to them, Every kingdom divided against itself is brought to desolation; and a house set against a house falls; and if also Satan is divided against himself, how shall his kingdom subsist? because ye say that I cast out demons by Beelzebub. But if I by Beelzebub cast out demons, your sons—by whom do they cast [them] out? For this reason they shall be your judges.

<sup>34</sup> But if by the finger of God I cast out demons, then the kingdom of God is come upon you. When the strong [man] armed keeps his own house,<sup>35</sup> his goods are in peace; but when the stronger than he coming upon [him] overcomes him, he takes away his panoply in which he trusted, and he

will divide the spoil [he has taken] from him. He that is not with me is against me, and he that gathers not with me scatters. When the unclean spirit has gone out of the man, he goes through dry places seeking rest; and not finding [any] he says, I will return to my house whence I came out. And having come, he finds it swept and adorned. Then he goes and takes seven other spirits worse than himself, and entering in, they dwell there; and the last condition of that man becomes worse than the first. And it came to pass as he spake these things, a certain woman, lifting up her voice out of the crowd, said to him, Blessed is the womb that has borne thee, and the paps which thou hast sucked. But he<sup>36</sup> said, Yea rather, blessed are they who hear the word of God and keep [it].

<sup>37</sup> But as the crowds thronged together, he began to say, This generation is a wicked generation; it seeks a sign, and a sign shall not be given to it but the sign of Jonas.<sup>38</sup> For as Jonas was a sign to the Ninevites, thus shall also the Son of man be to this generation. A queen of the south shall rise up in the judgment with the men of this generation and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon is here. Men of Nineveh shall stand up in the judgment with this generation and shall condemn it: for they repented at the preaching of Jonas; and behold, more than Jonas is here. But no one having lit a lamp sets it in secret, nor under the corn-measure,<sup>39</sup> but on the lamp-stand, that they who enter in may see the light.

state; he wanted to make the case out that he was so, not that he was obtaining it. T. R. reads *deceit*, with A E A & c. 133 69; *deceitum* B C D L X R.

<sup>23</sup> T. R. has *aided* in text, with A C D E X & c. 69 Syrr; B L E 133 omit.

<sup>24</sup> M B D L X R 133 Ital (exc. Monac) Vulg Syrr-Crt & Pat Memph omit; A C E & c. insert.

<sup>25</sup> M has 'to him,' with A C E X & c. Vere Briz Syrr; B D L E 133 Am Memph omit.

<sup>26</sup> T. R. has *aided*, 'now,' with A C D E X & c. 33 69 Syrr; M B L E 1 Am omit.

<sup>27</sup> T. R. reads 'Jonas therefore,' with A C E P & c. Monac; text M B C D F L X & c. 133 69 (Ital Vulg) Vere Memph.

<sup>28</sup> and *aided*.

<sup>29</sup> Many read, with M B C D L X Ital (exc. Ver)

Vulg Memph Syrr-Crt & Pat, 'the Lord,' perhaps rightly.

<sup>26</sup> M has 'the Lord,' with B L Am; Irenic A C D E P & c. 1 69 Syrr Memph.

<sup>27</sup> T. R. adds 'Our,' with A C D E L P X & c. 69 Syrr Memph; M B 122 Am omit.

<sup>28</sup> T. R. adds 'who art in the heavens,' with A C D E P & c. Ital Syrr Memph; M B L 122 Am omit.

<sup>29</sup> T. R. adds 'thy will be done as in heaven also on the earth,' with M A C D E P X & c. 33 69 Syrr Memph; B L 122 Corb Am omit.

<sup>30</sup> T. R. adds 'but deliver us from evil,' with A C D E R X & c. 33 69 Ital Syrr Memph; M B L 122 Am omit.

<sup>31</sup> Or 'even though,' 'even if,' 'i.e. as.'

<sup>32</sup> *Est* ye. 'Yet' is foolish. So Luke xviii. 5; 1 Cor. ii. 2, *ἀλλὰ* ye, 'at least,' 'at any rate.'

<sup>31</sup> T. R. reads 'it' with a few cursives.

<sup>32</sup> Or 'the Father, who from heaven will give.'

<sup>33</sup> T. R. omits 'the,' & c. with D E R X & c. 1; M A B C K L M B 133 69 insert.

<sup>34</sup> Or 'court,' *esag*; see note to Matt. xxvi. 69.

<sup>35</sup> *aided*.

<sup>36</sup> T. R. has 'it' in text, with E X & c. 1 69 Syrr-Crt & Pat Memph; M A B C D L A E 33 Ital Am omit.

<sup>37</sup> T. R. reads 'this generation is wicked,' with

C E A & c.; M A B D L X 133 69 and others Ital Vulg Memph insert *ye*.

<sup>38</sup> T. R. 'seeks after a,' with C D E X & c. 133 69; text M A B L R.

<sup>39</sup> T. R. adds 'the prophet,' with A C E A & c. nearly all cursives Syrr Briz; M B D L E Am omit.

<sup>40</sup> Or 'became,' *ἐγενετο*.

<sup>41</sup> 'Corn-measure' is the same word in the Greek as is translated 'bushel' in Matt. v. 15; Mark iv. 7.



<sup>14</sup> The lamp of the body is thine<sup>2</sup> eye: when<sup>3</sup> thine eye is simple, thy whole body also is light; but when it is wicked, thy body also is dark. See therefore that the light which is in thee be not darkness. If therefore thy whole body [is] light, not having any part dark, it shall be all light as when the lamp lights thee with its brightness.

<sup>15</sup> But as he spoke, a certain<sup>4</sup> Pharisee asked him that he would dine with him; and entering in he placed himself at table. But the Pharisee seeing [it] wondered that he had not first washed before dinner. But the Lord said to him, Now do ye Pharisees cleanse the outside of the cup and of the dish, but your inward [parts] are full of plunder and wickedness. Fools, has not he who has made the outside made the inside also? But rather give alms of what ye have, and behold, all things are clean to you. But woe unto you, Pharisees, for ye pay tithes of mint and rue and every herb, and pass by the judgment and the love of God; these ye ought to have done, and not have left those aside. Woe unto you, Pharisees, for ye love the first seat in the synagogues and salutations in the market-places. Woe unto you,<sup>5</sup> for ye are as the sepulchres which appear not, and the men walking over them do not know [it]. And one of the doctors of the law answering says to him, Teacher, in saying these things thou insultest us also. And he said, To you also woe, doctors of the law, for ye lay upon men burdens heavy to bear, and yourselves do not touch the burdens with one of your fingers.

<sup>16</sup> Woe unto you, for ye build the sepulchres of the prophets, but your fathers killed them. Ye bear witness then and consent to the works of your fathers; for they killed them, and ye build [their sepulchres<sup>17</sup>]. For this reason also the wisdom of God has said, I will send to them prophets and apostles, and of these shall they kill and drive out by persecution, that the blood of all the prophets which has been poured out from the foundation of the world may be required of this generation, from the blood of Abel to the blood of Zacharias, who perished between the altar and the house; yea, I say to you, it shall be required of this generation. Woe unto you, the doctors of the law, for ye have taken away the key of knowledge; yourselves have not entered in, and those who were entering in ye have hindered. And as he said these things to them, the scribes and the Pharisees began to press him urgently, and to make him speak of many things; watching him, [and seeking<sup>18</sup>] to catch something out of his mouth, [that they might accuse him<sup>19</sup>].

XII. In those [times], the myriads of the crowd being gathered together, so that they trod one on another, he began to say to his disciples first,<sup>20</sup> Beware<sup>21</sup> of the leaven of the Pharisees, which is hypocrisy; but there is nothing covered up which shall not be revealed, nor secret that shall not be known; therefore whatever ye have said in the darkness shall be heard in the light, and what ye have spoken in the ear in chambers shall be proclaimed upon the housetops.

<sup>1</sup> But I say to you, my friends, Fear not<sup>2</sup> those who kill the body and after this have no more that they can do. But I will shew you whom ye shall fear; Fear him who after he has killed has authority to cast into hell; yea, I say to you, Fear him. Are not five sparrows sold for two assaria?<sup>3</sup> and one of them is not forgotten before God. But even the hairs of your head are all numbered. Fear not therefore,<sup>4</sup> ye are better than many sparrows. But I say to you, Whosoever shall confess me before men, the Son of man will confess him also before the angels of God; but he that shall have denied me before men shall be denied<sup>5</sup> before the angels of God; and whoever shall say a word against the Son of man it shall be forgiven him; but to him that speaks injuriously against the Holy Spirit it shall not be forgiven. But when they bring you before the synagogues and rulers and the authorities, be not careful how or what ye shall answer, or what ye shall say; for the Holy Spirit shall teach you in the hour itself what should be said.

<sup>6</sup> And a person said to him out of the crowd, Teacher, speak to my brother to divide the inheritance with me. But he said to him, Man, who established me [as] a judge or a divider over you? And he said to them, Take heed and keep yourselves from all covetousness, for [it is] not because a man is in abundance [that] his life is in his possessions. And he spoke a parable to them, saying, The land of a certain rich man brought forth abundantly. And he reasoned within himself saying, What shall I do? for

I have not [a place] where I shall lay up my fruits. And he said, This will I do: I will take away my granaries and build greater, and there I will lay up all my produce and my good things; and I will say to my soul, Soul, thou hast much good things laid by for many years; repose thyself, eat, drink, be merry. But God said to him, Fool, this night thy soul shall be required<sup>7</sup> of thee; and whose shall be what thou hast prepared? Thus is he who lays up treasure for himself, and is not rich toward God.

<sup>8</sup> And he said to his disciples, For this cause I say unto you, Be not careful for<sup>9</sup> life, what ye shall eat, nor for the body, what ye shall put on. The life is more than food, and the body than raiment. Consider the ravens, that they<sup>10</sup> sow not nor reap; which have neither storehouse nor granary; and God feeds them. How much better are ye than the birds? But which of you by being careful can add to his stature<sup>11</sup> one<sup>12</sup> cubit? If therefore ye cannot [do] even what is least, why are ye careful about the rest? Consider the lilies how they grow: they neither toil nor spin; but I say unto you, Not even Solomon in all his glory was clothed as one of these. But if God thus clothe the grass, which to-day is in the field and to-morrow is cast into [the] oven, how much rather you, O ye of little faith? And ye, seek not what ye shall eat or what ye shall drink, and be not in anxiety; for all these things do the nations of the world seek after, and your Father knows that ye have need of these things; but seek his<sup>13</sup> kingdom, and [all<sup>14</sup>] these things shall

<sup>14</sup> T. R. reads 'the,' with B X A Ac. 133 60; text M<sup>2</sup> A B C D M Ital Vulg Syrr Memph.

<sup>15</sup> T. R. adds 'therefore,' with A C R A Ac. 133 60 Syrr; M B D L A Ital Vulg Memph omit.

<sup>16</sup> M B L 133 60 omit 'certain,'; A C (D) E (X) A Ac. 33 Am Syrr insert.

<sup>17</sup> T. R. adds 'scribes and Pharisees, hypocrites,' with A D (omit elsewhere) D E X A Ac. 60 Syrr; B C L 133 Am Memph omit.

<sup>18</sup> M B D L omit; A C E X A Ac. (1) 33 (13 60) Colb Briz Am Syrr Memph insert.

<sup>19</sup> M B C L 133 Memph read 'And as he went

out thence'; A D E X A Ac. 1 Am Syrr as T. R.; D X Ital Syrr-Cri add also 'before the people.'

<sup>20</sup> M B L 1 Memph omit; A C D E X A Ac. 33 60 (nearly all) Ital Vulg Syrr insert 'seeking.'

<sup>21</sup> M B L Memph omit. D Briz Syrr-Cri 'that they might find [whereof] to accuse him.'

<sup>22</sup> Some join spaces with 'beware,' as Meyer, De Wette: 'first of all beware;' but needlessly, I think. It was the first thing on his heart to tell them. Not as Bengel, 'first to the disciples, and then, verse 54, to the multitude.'

<sup>23</sup> See note to Matt. xvi. 8.

<sup>1</sup> See Matt. x. 28.

<sup>2</sup> See note to Matt. x. 28.

<sup>3</sup> M has only, with A D E Q X A Ac. 133 60 Am Syrr; B L E Verx Ver Colb Memph omit.

<sup>4</sup> ἀσπίς, stronger than ἀσπίς, the first 'denied'; cf. Matt. xvi. 24; xxvi. 34.

<sup>5</sup> T. R. omits 'all,' with B A and others; M B D Q E T X and others 133 60 versions insert.

<sup>6</sup> This is a plain proof of the use of the third person active in Luke for the more existence of the fact, or the passive; cf. xvi. 4.

<sup>7</sup> T. R. adds 'your,' with N T X A Ac. 33 60

Verx Syrr-Cri & Pat Memph; M A B D L Q 1 Am omit. It is τὸ σῶμα in opposition to τὸ πνεῦμα.

<sup>8</sup> 'Life' and 'soul' are the same word in Greek.

<sup>9</sup> Or 'for thy.'

<sup>10</sup> Or 'growth'; see note to Matt. vi. 27.

<sup>11</sup> M B D Memph omit ἄν.

<sup>12</sup> T. R. reads 'kingdom of God,' with A E Q T X A Ac. 133 60 Am Syrr; ἀνάσσει M B D L Verx Colb Memph.

<sup>13</sup> 'All' is very doubtful; it is not in M B Q A and many other uncials Verx; A D T X and others 133 60 Am (Syrr) Memph insert.



<sup>10</sup> be added to you. Fear not, little flock, for it has been the good pleasure of your Father to give you the kingdom. Sell what ye possess and give alms; make to yourselves purses which do not grow old, a treasure which does not fail in the heavens, where thief does not draw near nor moth destroy. For where your treasure is, there also will your heart be. Let your loins be girded about, and lamps burning; and ye like men who wait their own lord whenever he may leave the wedding, that when he comes and knocks they may open to him immediately. Blessed are those bondmen whom the lord [on] coming shall find watching; verily I say unto you, that he will gird himself and make them recline at table, and coming up will serve them. And if he come in the second watch, and come in the third watch, and find [them] thus, blessed are those [bondmen].<sup>11</sup> But this know, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have suffered his house to be dug through. And ye therefore, be ye ready, for in the hour in which ye do not think [it] the Son of man comes. And Peter said to him, Lord, sayest thou this parable to us or also to all? And the Lord said, Who then is the faithful and prudent steward, whom his lord will set over his household, to give the measure of corn in season? Blessed is that bondman whom his lord [on] coming shall find doing thus; verily I say unto you, that he will set him over all that he has. But if that bond-

man should say in his heart, My lord delays to come, and begin to beat the menservants and the maid-servants, and to eat and to drink and to be drunken, the lord of that bondman shall come in a day when he does not expect it, and in an hour he knows not of, and shall cut him in two and appoint his portion with the unbelievers. But that bondman who knew his own lord's will, and had not prepared [himself] nor done his will, shall be beaten with many [stripes]; but he who knew [it] not, and did things worthy of stripes, shall be beaten with few. And to every one to whom much has been given, much shall be required from him; and to whom [men] have committed much, they will ask from him the more. I have come to cast a fire on the earth; and what will I if already it has been kindled? But I have a baptism to be baptised with, and how am I straitened until it shall have been accomplished! Think ye that I have come to give peace in the earth? Nay, I say to you, but rather division: for from henceforth there shall be five in one house divided; three shall be divided against two, and two against three: father against son, and son against father; mother against daughter, and daughter against mother; a mother-in-law against her daughter-in-law, and a daughter-in-law against her mother-in-law.

And he said also to the crowds, When ye see a cloud rising out of the west, straightway ye say, A shower is coming; and so it happens. And when [ye see] the south wind blow,

ye say, There will be heat; and it happens. Hypocrites, ye know how to judge of the appearance of the earth and of the heaven; how [is it then that] ye do not discern this time? And why even of yourselves judge ye not what is right? For as thou goest with thine adverse party before a magistrate, strive in the way to be reconciled with him, lest he drag thee away to the judge, and the judge shall deliver thee to the officer, and the officer cast thee into prison. I say unto thee, Thou shalt in no wise come out thence until thou hast paid the very last mite.

XIII. Now at the same time there were present some who told him of the Galileans whose blood Pilate mingled with [that of] their sacrifices. And he answering said to them, Think ye that these Galileans were sinners beyond all the Galileans because they suffered such things? No, I say to you, but if ye repent not, ye shall all perish in the same manner. Or those eighteen on whom the tower in Siloam fell and killed them, think ye that they were debtors beyond all the men who dwell in Jerusalem? No, I say to you, but if ye repent not, ye shall all perish in like manner. And he spoke this parable: A certain [man] had a fig-tree planted in his vineyard, and he came seeking fruit upon it and did not find [any]. And he said to the vinedresser, Behold, [these] three years I come seeking fruit on this fig-tree and find none: cut it down; why does it also render the ground useless? But he answering says to him, Sir, let it alone for this year also, until I shall dig about

it and put dung, and if it shall bear fruit—but if not, after that thou shalt cut it down.

And he was teaching in one of the synagogues on the sabbath. And lo, [there was] a woman having a spirit of infirmity eighteen years, and she was bent together and wholly unable to lift her head up. And Jesus, seeing her, called to [her], and said to her, Woman, thou art loosed from thine infirmity. And he laid his hands upon her; and immediately she was made straight, and glorified God. But the ruler of the synagogue, indignant because Jesus healed on the sabbath, answering said to the crowd, There are six days in which [people] ought to work; in these therefore come and be healed, and not on the sabbath day. The Lord therefore answered him and said, Hypocrites! does not each one of you on the sabbath loose his ox or his ass from the manger and leading [it] away, water [it]? And this [woman], who is a daughter of Abraham, whom Satan has bound, lo, [these] eighteen years, ought she not to be loosed from this bond on the sabbath day? And as he said these things, all who were opposed to him were ashamed; and all the crowd rejoiced at all the glorious things which were being done by him.

And he said, To what is the kingdom of God like? and to what shall I liken it? It is like a grain of mustard [seed] which a man took and cast into his garden; and it grew and became a great tree, and the birds of heaven lodged in its branches. And again he said, To what shall I liken

<sup>10</sup> There is an emphatic article, impossible to translate into English: [you who are] the little flock. It is the character Christ gives to them as attached to Him in the midst of the world.

<sup>11</sup> Or 'return from.' T. R. reads, with G K X I A 100, 'whenever he shall leave, awake for awake; text M A B D P Q A and most others 33.

<sup>12</sup> M L (T) X 30 omit the first 'become' and the first 'which,' and repeat 'if he.'

<sup>13</sup> M omits a *delat* clause, B D L only a *delat*; A R P Q T X A Ac. 1 30 49 Am Syrr insert both. I am inclined to leave out a *delat*, 'bondmen,' making *delat* more emphatic.

<sup>14</sup> M L Q T Ital Vulg Memph omit 'therefore'; A E P X A Ac. 1 30 49 insert, D has *de*.

<sup>15</sup> B D L R X 33 Ital (exc. Brit Monac) omit 'to him.'

<sup>16</sup> T. R. with A E X A A B Ac. 1 30 49 Syrr, connects 'shall be divided,' in singular, with 'father,' M E D L T U Ital Vulg Memph as in text. It is noticeable that from 'father' to 'mother' the noun is in the dative: 'mother-in-law' to 'mother-in-law' it is an accusative; is it because of the nearer relationship of the former?

<sup>17</sup> T. R. reads 'the cloud,' with D E T T A Ac. 1 30 49 B L X A 1 30 49 omit *ego*.

<sup>18</sup> T. R. reads 'deliver,' sometimes 'shall,' with E L X A Ac. 1 30 Ital Vulg; text M A B D T 49.

<sup>19</sup> T. R. reads 'Zeus,' with A D E X A Ac. 1 30 49 Syrr; M L T Am omit. (See Burgen, *Last Twelve Verses*, p. 221.)

<sup>20</sup> The 'For' here is the practical conclusion the Lord draws as to the need of Israel's reconciling itself with God. 'Hearing what I say, therefore what you have to do.' Meyer takes *et* as 'since,' but it appears to me forced.

<sup>21</sup> *power*. See Matt. x. 13.

<sup>22</sup> T. R. reads 'deliver,' sometimes 'shall,' with E L X A Ac. 1 30 Ital Vulg; text M A B D T 49.

<sup>23</sup> T. R. reads 'Zeus,' with A D E X A Ac. 1 30 49 Syrr; M L T Am omit. (See Burgen, *Last Twelve Verses*, p. 221.)

<sup>24</sup> *si* or *et*, with M A B L T X 11 33 49 Am; T. R.

reads *et* or, 'these,' with E F A Ac. 1 Memph. D omits.

<sup>25</sup> T. R. omits 'the,' with E X T A Ac. 33; M A B D L M T A 49 insert, (1 unita *et* *et* *et*).

<sup>26</sup> T. R. has *de*, with A (D) E F A Ac. 1 30 49 Syrr; Cn A Pst; M L T X 33 Ital Vulg Memph omit.

<sup>27</sup> M A B L T X 11 30 read 'in them.'

<sup>28</sup> M E D L 1 30 Ital (exc. Monac) Vulg Memph *et*, but, 'instead of' 'therefore' T. R. *et*, with A E X T A Ac.

<sup>29</sup> T. R. reads 'Hypocrite,' with D V X 1; text M A B L T A Ac. 49 Ital (exc. Brit) Am Memph.



44 the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

45 And he went through one city and village after another, teaching and journeying to Jerusalem. And one said to him, Sir, [are] such as are to be saved few in number? But he

46 said unto them, Strive with earnestness to enter in through the narrow door; for many, I say to you, will seek to enter in and will not be able.

47 From the time that the master of the house shall have risen up and shall have shut the door, and ye shall begin to stand without and to knock at the door, saying, Lord, open to us; and he answering shall say to you, I know you not whence ye are; then shall ye begin to say,

48 We have eaten in thy presence and drunk, and thou hast taught in our streets; and he shall say, I tell you, I do not know you; whence ye are; depart from me, all ye workers of iniquity. There shall be the weeping and the gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves cast out. And they shall come from east and west, and from north and south, and shall lie down at table in the kingdom of God. And behold, there are last who shall be first, and there are first who shall be last.

49 The same hour certain Pharisees came up, saying to him, Get out and go hence, for Herod is desirous to kill thee. And he said to them, Go, tell that fox, Behold, I cast out demons

and accomplish cures to-day and to-morrow, and the third [day] I am perfected; but I must needs walk to-day and to-morrow and the [day] following, for it must not be that a prophet perish out of Jerusalem.

50 Jerusalem, Jerusalem, the [city] that kills the prophets and stones those that are sent unto her, how often would I have gathered thy children together, as a hen her brood under her wings, and ye would not. Behold, your house is left unto you; and I say unto you, that ye shall not see me until it come that ye say, Blessed [is] he that comes in the name of [the] Lord.

XIV. And it came to pass, as he went into the house of one of the rulers, [who was] of the Pharisees, to eat bread on [the] sabbath, that they were watching him. And behold, there was a certain dropsical [man] before him. And Jesus answering spoke unto the doctors of the law and Pharisees, saying, Is it lawful to heal on the sabbath? But they were silent. And taking him he healed him and let him go. And answering he said to them, Of which of you shall an ass or ox fall into a well, that he does not straightway pull him up on the sabbath day? And they were not able to answer him to these things.

51 And he spoke a parable to those that were invited, remarking how they chose out the first places, saying to them, When thou art invited by any one to a wedding, do not lay thyself down in the first place at table, lest perhaps a more honourable than thee be invited by him, and he

who invited thee and him come and say to thee, Give place to this [man], and then thou begin with shame to take the last place. But when thou hast been invited, go and put thyself down in the last place, that when he who has invited thee comes, he may say to thee, Friend, go up higher: then shalt thou have honour before all that are lying at table with thee; for every one that exalts himself shall be abased, and he that abases himself shall be exalted.

52 And he said also to him that had invited him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsfolk, nor rich neighbours, lest it may be they also should invite thee in return, and a recompense be made thee. But when thou makest a feast, call poor, crippled, lame, blind; and thou shalt be blessed; for they have not [the means] to recompense thee; for it shall be recompensed thee in the resurrection of the just.

53 And one of those that were lying at table with [them], hearing these things, said to him, Blessed [is] he who shall eat bread in the kingdom of God. And he said to him, A certain man made a great supper and invited many. And he sent his bondman at the hour of supper to say to those who were invited, Come, for already all things are ready.

54 And all began, without exception, to excuse themselves. The first said to him, I have bought land, and I must go out and see it; I pray thee hold me for excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee hold me for excused. And another said, I have married a wife, and on this account I cannot come. And the bond-

man came up and brought back word of these things to his lord. Then the master of the house, in anger, said to his bondman, Go out quickly into the streets and lanes of the city, and bring here the poor and crippled and lame and blind. And the bondman said, Sir, it is done as thou hast commanded, and there is still room. And the lord said to the bondman, Go out into the ways and fences and compel to come in, that my house may be filled; for I say to you, that not one of those men who were invited shall taste of my supper.

55 And great crowds went with him; and, turning round, he said to them, If any man come to me, and shall not hate his own father and mother, and wife, and children, and brothers, and sisters, yes, and his own life too, he cannot be my disciple; and whoever does not carry his cross and come after me cannot be my disciple.

56 For which of you, desirous of building a tower, does not first sit down and count the cost, if he have what [is needed] to complete it; in order that, having laid the foundation of it, and not being able to finish it, all who see it do not begin to mock at him, saying, This man began to build and was not able to finish? Or what king, going on his way to engage in war with another king, does not, sitting down first, take counsel whether he is able with ten thousand to meet him coming against him with twenty thousand? and if not, while he is yet far off, having sent an embassy, he asks for terms of peace. Thus then every one of you who forsakes not all that is his own cannot be my disciple.

57 Salt [then] [is] good, but if the salt also has become savourless, where-with shall it be seasoned? It is proper

\* figured in the judgment of the nation by Messiah, so as to enter into the kingdom: "the remnant."

\* T. R. reads "gate," with A E X F A & Ac. 33 49; text B D L 1; T has both.

\* T. R. adds a second "Lord," with A D E T X & Ac. 1 33 49 and most Syrr; text B L Am Memph.

\* B L R T omit "and"; D has "officers of the law."

\* Most omit "from," but B L R (T) have it.

\* T. R. reads "day," with B E T T A & Ac. Ital Vulg Memph Syrr; text M A B D L R X 1 33 49 and some cursives.

\* T. R. adds "desolate," with D E X A and others

33 Syrr; M A B K L R S V F A H 1 33 and many other cursives Am omit.

\* T. R. reads "verily I say," with many cursives.

\* "That is," "Jehovah."

\* Many add "or not," perhaps rightly, with B D L 1 33 49 Memph; A E X A & Ac. 33 Am omit.

\* Many read "son" for "ass," but ass, Ital (ex. Brix) and Vulg read "ass" (with K L X H 1 33 Memph); I have changed nothing. Griesbach has marked "son" with "v," i.e., the change not sufficiently though largely warranted. De Wette calls "son" faulty, but decides nothing further.

\* T. R. omits "all," with D E F A & Ac. most cursives Ital Vulg; M A B L X 1 33 49 Syrr Memph insert.

\* T. R. reads "that," with E X F A & Ac. Syrr; M A B D K L P R H 1 33 Ital Vulg Memph omit.

\* M B D E and others 33 read "blind and lame."

\* Meyer is wrong in saying it does not mean

\* T. R. omits "all," with D E F A & Ac. most cursives Ital Vulg; M A B L X 1 33 49 Syrr Memph insert.

\* T. R. reads "that," with E X F A & Ac. Syrr; M A B D K L P R H 1 33 Ital Vulg Memph omit.

\* M B D E and others 33 read "blind and lame."

\* Meyer is wrong in saying it does not mean

\* T. R. omits "all," with A E R F A & Ac. 1 33 49 Memph; M B D L X Am Syrr-Crt & Pst insert.

\* T. R. omits "all," with A E R F A & Ac. 1 33 49 Memph; M B D L X Am Syrr-Crt & Pst insert.

\* enclosures; but "fences" is better here perhaps.

\* In order that .... not? See above.

\* T. R., with A D E R A & Ac. 1 33 Am versions, omits "then;" M B L X 49 insert.

\* T. R. omits "also," with A E R F A & Ac. 1 33 49 Memph; M B D L X Am Syrr-Crt & Pst insert.

\* T. R. omits "all," with A E R F A & Ac. 1 33 49 Memph; M B D L X Am Syrr-Crt & Pst insert.

\* T. R. omits "all," with A E R F A & Ac. 1 33 49 Memph; M B D L X Am Syrr-Crt & Pst insert.







<sup>12</sup> Now there was a<sup>1</sup> rich man and he was clothed in purple and fine linen, making good cheer in splendour every day. And [there was] a<sup>1</sup> poor man, by name Lazarus, [who] was<sup>2</sup> laid at his gateway full of sores, and desiring to be filled with the crumbs<sup>3</sup> which fell from the table of the rich man; but the dogs also coming licked his sores. And it came to pass that the poor man died, and that he was carried away by the angels into the bosom of Abraham. And the rich man also died and was buried. And in hades lifting up his eyes, being in torments, he sees Abraham afar off, and Lazarus in his bosom. And he crying out said, Father Abraham, have compassion on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am suffering in this flame. But Abraham said, Child, recollect that thou<sup>4</sup> hast fully received<sup>5</sup> thy good things in thy lifetime, and likewise Lazarus evil things. But now he is comforted here,<sup>6</sup> and thou art in suffering. And besides all this, between us and you a great chasm is fixed, so that those who desire to pass hence to you cannot, nor do they who [desire to cross] from there pass over unto us. And he said, I beseech thee then, father, that thou wouldst send him to the house of my father, for I have five brothers, so that he may earnestly testify to them, that they also may not come to this place of

torment. But<sup>7</sup> Abraham says to him,<sup>8</sup> They have Moses and the prophets: let them hear them. But he said, Nay, father Abraham, but if one from the dead should go to them, they will repent. And he said to him, If they hear not Moses and the prophets, not even if one rise from among [the] dead will they be persuaded.

XVII. And he said to his<sup>9</sup> disciples, It cannot be but that offences<sup>10</sup> come, but woe [to him] by whom they come! It would be [more] profitable for him if a millstone<sup>11</sup> were hanged about his neck and he cast into the sea, than that he should be a snare<sup>12</sup> to one of these little ones. Take heed to yourselves: if thy brother should sin,<sup>13</sup> rebuke him; and if he should repent, forgive him. And if he should sin against thee seven times in the day, and seven times<sup>14</sup> should return to thee, saying, I repent, thou shalt forgive him.

<sup>15</sup> And the apostles said to the Lord, Give more faith to us. But the Lord said, If ye have<sup>16</sup> faith as a grain of mustard [seed], ye had said to this sycamine tree, Be thou rooted up, and be thou planted in the sea, and it would have obeyed you. But which of you [is there] who, having a bondman ploughing or shepherding, when he comes in out of the field, will say,<sup>17</sup> Come and lie down immediately<sup>18</sup> to table? But will he not say to him, Prepare what I shall sup on, and gird thyself and serve me that I may eat

and drink; and after that thou shalt eat and drink? Is he thankful to the<sup>19</sup> bondman because he has done what was ordered?<sup>20</sup> I judge not.<sup>21</sup> Thus ye also, when ye shall have done all things that have been ordered you, say, We are unprofitable bondmen;<sup>22</sup> we have done what it was our duty to do.

<sup>23</sup> And it came to pass as he was going up to Jerusalem, that<sup>24</sup> he passed through the midst of Samaria and Galilee. And as he entered into a certain village ten leprorous men met him, who stood afar off. And they lifted up [their] voice saying, Jesus, Master, have compassion on us. And seeing [them] he said to them, Go, shew yourselves to the priests. And it came to pass as they were going they were cleansed. And one of them, seeing that he was cured, turned back, glorifying God with a loud voice, and fell on [his] face at his feet giving him thanks; and he<sup>25</sup> was a Samaritan. And Jesus answering said, Were not the ten cleansed? but the nine, where [are they]? There have not been found to return and give glory to God save this stranger. And he said to him, Rise up and go thy way: thy faith has made thee well.

<sup>26</sup> And having been asked by the Pharisees, When is the kingdom of God coming? he answered them and said, The kingdom of God does not come with observation; nor shall they say, Lo here, or, Lo<sup>27</sup> there; for behold, the kingdom of God is in the midst of you. And he said to the disciples, Days are coming<sup>28</sup> when ye shall desire to see one of the days of

the Son of man, and shall not see [it].

<sup>29</sup> And they will say to you, Lo here, or Lo there; go not, nor follow [them].

<sup>30</sup> For as the lightning shines which lightens from [one end] under heaven to [the other end] under heaven, thus<sup>31</sup> shall the Son of man be in his day.

<sup>32</sup> But first he must suffer many things and be rejected of this generation.

<sup>33</sup> And as it took place in the days of Noe, thus also shall it be in the days

of the Son of man: they ate, they drank, they married, they were given

in marriage, until the day that Noe entered into the ark, and the flood came and destroyed all [of them];

<sup>34</sup> and in like manner as took place in the days of Lot: they ate, they drank,

they bought, they sold, they planted, they builded; but on the day that Lot

went out from Sodom, it rained fire and sulphur from heaven, and de-

stroyed all [of them]: after this [man-

ner] shall it be in the day that the Son

of man is revealed. In that day, he

who shall be on the housetop, and his

stuff in the house, let him not go down

to take it away; and he that is in the

field, let him likewise not return

back. Remember the wife of Lot.

<sup>35</sup> Whosoever shall seek to save his life shall lose it, and whosoever shall lose it

shall preserve it. I say to you, In that

night there shall be two [men] upon

one bed; <sup>36</sup> one shall be seized and the

other shall be let go. Two [women]

shall be grinding together; the<sup>37</sup> one shall be seized and the other shall be

let go. [Two [men] shall be in the

field; the one shall be seized and the

other let go.] And answering they say to him, Where, Lord? And he said

<sup>38</sup> Or<sup>39</sup> will come.<sup>40</sup> T. R. adds 'also,' with D and some cursive; M A B E L R X 3 1 69 Am Syrr Memph omit.

<sup>39</sup> T. R. reads 'the one,' with B 1 69.

<sup>40</sup> So M B D E 1 69 Elzev.; Stephens omits 'the,' with A B C.

<sup>41</sup> Scholz alone admits this verse, on the ground of homoteleuton, i.e. omission from the other verse ending the same. All uncial MSS, save U and the peculiar one called D, omit it, and almost all editors, even Matthiae; but as De Wette and Scrivener suppose it may be genuine, and it is in many versions, as Syrr and almost all MSS of

<sup>1</sup> Literally 'a certain.'

<sup>2</sup> Many read 'And a poor man, by name Lazarus, was,' with M B D L X 33 Memph; A E Δ Δc. 1 69 Am Syrr as T. R., adding 'and' Δc.

<sup>3</sup> Many leave out 'crumbs,' so M<sup>2</sup> R L; M<sup>2</sup> A D E F X Δ Δc. 1 33 69 Am Syrr Memph insert.

<sup>4</sup> T. R. has 'in' in text, with (A) E X Δ Δc. 1 33.

<sup>5</sup> ἀρδιδίς; the word means 'to receive all,' the sum of what we have to eat.

<sup>6</sup> T. R. omits 'here,' with I and a few other cursive.

<sup>7</sup> T. R. omits 'But,' with E and others 69; M A B C F K L U V X Δ H 1 Ver. Am Syrr insert.

<sup>8</sup> M B L have not 'to him.'

<sup>9</sup> T. R. reads 'the,' with E Δ Δc. 1; M A B D F L M U X 69 Ital Vulg Syrr insert.

<sup>10</sup> ἀσθενεία; the word is often used. It means the part of a full-trap that makes the trap full

when touched. It is difficult to get a good and known English word.

<sup>11</sup> Or 'a great millstone,' see Matt. xviii. 6.

<sup>12</sup> M B D L 1 69 read ἄλφει πικρῶς, and so Ital Vulg Memph.

<sup>13</sup> ἀσθενεία; see note to verse 1.

<sup>14</sup> T. R. adds 'and,' with A B Δ Δc. 1 69; M B D L X 33 Ital Vulg Memph omit.

<sup>15</sup> T. R. adds 'against thee,' with D E X Δ Δc. 33 69; M A B L 1 Am Syrr Memph omit.

<sup>16</sup> T. R. adds 'in the day,' with A B Δ Δc. Am Syrr; M B D L X Memph omit.

<sup>17</sup> T. R. reads 'If ye had,' with D E G H and many cursive Ital Vulg; text M A B F L X Δ and others 1 33 69.

<sup>18</sup> M B D L X 1 69 Ital Vulg Memph add 'to him.'

<sup>19</sup> Or 'will immediately say [to him], Come and ...'

<sup>20</sup> T. R. reads 'that,' with E Δ Δc. 1 33 69 Am; M<sup>2</sup> A B D L X Memph omit. It omits 'as well.'

<sup>21</sup> T. R. adds 'him,' with D X 69 Am Memph; A B E L Δ Δc. 1 omit. M, by homoteleuton, omits from 'ordered' to 'ordered.'

<sup>22</sup> B L X; Ver. Memph omit. 'I judge not' M A B C Δ Δc. 33 69 Am Syrr insert.

<sup>23</sup> T. R. adds 'for,' with E X Δ Δc. Syrr; text M A B D L 1 Ital Vulg Memph.

<sup>24</sup> Literally 'and,' used often, as we have seen, for 'that' in Luke.

<sup>25</sup> M B L omit 'Lo'; A D E X Δ Δc. 1 33 69 Am insert.



to them. Where the body [is], there<sup>2</sup> the eagles will be gathered together. (XVIII.) And he spoke also a parable to them to the purport that they<sup>3</sup> should always pray and not faint saying, There was a<sup>4</sup> judge in a<sup>5</sup> city, not fearing God and not respecting man: and there was a<sup>6</sup> widow in that city, and she came to him, saying, Avenge me of mine adverse party. And he would not for a time; but afterwards he said within himself, If even I fear not God and respect not man, at any rate because this widow annoys me I will avenge her, that she may not by perpetually coming completely harass me. And the Lord said, Hear what the unjust judge says. And shall not<sup>7</sup> God at all avenge his elect, who cry to him day and night, and he bears<sup>8</sup> long as to them? I say unto you that he will avenge them speedily. But when the Son of man comes, shall he indeed find faith on the earth?

<sup>9</sup> And he spoke also to some, who trusted in themselves that they were righteous and made nothing of all the rest [of men], this parable: Two men went up into the temple<sup>10</sup> to pray; the one a Pharisee, and the other a tax-gatherer. The Pharisee, standing, prayed thus to himself: "God, I thank thee that I am not as the rest of men, rapacious, unjust, adulterers, or even as this tax-gatherer. I fast twice in the week, I tithe everything I gain. And the tax-gatherer, standing afar off, would not lift up even his eyes to heaven, but smote upon his breast, saying, O God, have compassion on me, the sinner."

<sup>11</sup> I say unto you, This [man] went down to his house justified rather than that [other]. For every one who exalts himself shall be humbled, and he that humbles himself shall be exalted.

<sup>12</sup> And they brought to him also infants that he might touch them, but the disciples when they saw [it] rebuked them. But Jesus calling them to [him] said, Suffer little children to come to me, and do not forbid them, for of such is the kingdom of God.

<sup>13</sup> Verily I say to you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

<sup>14</sup> And a certain ruler asked him saying, Good teacher, having done what, shall I inherit eternal life? But Jesus said to him, Why callest thou me good? There is none good but one, God. Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these things have I kept from my<sup>15</sup> youth.

<sup>16</sup> And when Jesus had heard this,<sup>17</sup> he said to him, One thing is lacking to thee yet: Sell all that thou hast and distribute to the poor, and thou shalt have treasure in the heavens,<sup>18</sup> and come, follow me. But when he heard this he became very sorrowful, for he was very rich. But when Jesus saw that he became very sorrowful, he said, How difficultly shall those who have riches enter into the kingdom of God; for it is easier for a camel to enter<sup>19</sup> through a needle's eye than for a rich man to enter into the kingdom of God. And those who heard it said,

<sup>20</sup> And who can be saved? But he said, The things that are impossible with men are possible with God. And Peter said, Behold, we have left all things<sup>21</sup> and have followed thee. And he said to them, Verily I say to you, There is no one who has left home,<sup>22</sup> or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more at this time, and in the coming age life eternal.

<sup>23</sup> And he took the twelve to [him] and said to them, Behold, we go up to Jerusalem, and all things that are written of the Son of man by the prophets shall be accomplished; for he shall be delivered up to the nations, and shall be mocked, and insulted, and spit upon. And when they have scourged [him] they will kill him; and on the third day he will rise again. And they<sup>24</sup> understood nothing of these things. And this word was hidden from them, and they did not know what was said.

<sup>25</sup> And it came to pass when he came into the neighbourhood of Jericho, a certain blind man sat by the wayside begging. And when he heard the crowd passing, he inquired what this might be. And they told him that Jesus the Nazarean was passing by.

<sup>26</sup> And he called out saying, Jesus, Son of David, have mercy on me. And those who were going before rebuked him that he might be silent; but he cried out so much the more, Son of David, have mercy on me.

<sup>27</sup> And Jesus stood still, and commanded him to be led to him. And when he drew nigh he asked him [saying], What wilt thou that I shall do to thee? And he said, Lord, that I may see. And Jesus said to him, See: thy faith has healed<sup>28</sup> thee. And imme-

diately he saw, and followed him, glorifying God. And all the people when they saw [it] gave praise to God.

XIX. And he entered and passed through Jericho. And behold, [there was] a man by name called Zaccheus, and he was chief tax-gatherer, and he<sup>29</sup> was rich. And he sought to see Jesus who he was:<sup>30</sup> and he could not for the crowd, because he was little in stature. And running on before, he got up into a sycamore that he might see him, for he was going to pass [that way]. And when he came up to the place, Jesus looked up and saw him, and said to him, Zaccheus, make haste and come down, for to-day I must remain in thy house. And he made haste and came down, and received him with joy. And all murmured when they saw [it], saying, He has turned in to lodge with a sinful man. But Zaccheus stood and said to the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I return [him] fourfold.

<sup>31</sup> And Jesus said to him, To-day salvation is come to this house, inasmuch as he also is a son of Abraham; for the Son of man has come to seek and to save that which is lost.

<sup>32</sup> But as they were listening to these things, he added and spake a parable, because he was near to Jerusalem and they thought that the kingdom of God was about to be immediately manifested. He said therefore, A certain high-born man went to a distant country to receive for himself a kingdom and return. And having called his own ten bondmen,<sup>33</sup> he gave to them ten minas, and said to them, Trade while I am coming.<sup>34</sup> But his citizens hated him, and sent an

Italy, I leave it as a matter of criticism. It affects no question, and is at any rate in Matthew. <sup>2</sup> Omits both verses 32 and 36, but verse 33 is put in by the first corrector. Steph. 2d ed. omits it; Steph. 4th Rom and Elzevir editions insert it. <sup>3</sup> B L U A G<sup>1</sup> Memph. add 'also.' <sup>4</sup> T. R. omits 'they,' agrees with DEGHAI; A B K L Q R and others G<sup>1</sup> insert. <sup>5</sup> Literally 'a certain judge in a certain city.' <sup>6</sup> T. R., not Stephens, reads 'a certain widow,' with A I Am Syr-Crt & Pat Memph.; A B and all else omit 'a.' <sup>7</sup> Or 'would not.' T. R. reads, with A E L A C.

enough. B D Q and many others 33 69 Tisch. Tisch. Meyer, De Wette, Alford, editors; but 'shall' gives the force at any rate. Grimb. and Scholz change nothing. <sup>8</sup> T. R. reads 'although bearing,' with E A C. G<sup>1</sup>; text A B D L Q X H I. <sup>9</sup> Tisch. <sup>10</sup> I read, as ver. 12; but there 'O' is necessary. <sup>11</sup> B D omits 'my.' <sup>12</sup> B D L I 33 69 Syr-Crt & Pat omit *velut*. <sup>13</sup> T. R. reads 'in heaven,' with E I P X A C. Am. omits *oia*. B D Memph.; superior A L R. A D M P I Ital Vulg read *audire* for *audire*.

<sup>20</sup> Some read 'having left what was our own,' with B D L (1 69) Memph.; but it is as T. R., and so A E P E X A C. 33 Am Rer Syr. <sup>21</sup> Or 'house.' <sup>22</sup> B D L X Memph. omits; A E Q R A C. 1 35 69 Am Syr insert. <sup>23</sup> It is the same word in Greek as 'saved,' <sup>24</sup> Or 'this [man]'; we should say 'the man.'

<sup>25</sup> Literally 'who he is.' <sup>26</sup> T. R. adds *is*, with A 1 69 and others; A B E L Q R A C. omits; the sense is the same. <sup>27</sup> Or 'ten bondmen of his.' <sup>28</sup> The same sense as 'thou I come,' as T. R., with E A C. : he was to go and return (ver. 12); while he was away and not yet come they were to trade. Text A B D E L R H I.



embassy after him, saying, We will not that this [man] should reign over us. And it came to pass on his arrival back again, having received the kingdom, that<sup>1</sup> he desired these bondmen to whom he gave the money to be called to him, in order that he might know what every one<sup>2</sup> had gained by trading.<sup>3</sup> And the first came up, saying, [My] Lord, thy mina has produced ten minas. And he said to him, Well [done], thou good bondman; because thou hast been faithful in that which is least, be thou in authority over ten cities.<sup>4</sup> And the second came, saying, [My] Lord, thy mina has made five minas.<sup>5</sup> And he said also to this one, And thou, be over five cities. And another came, saying, [My] Lord, lo, [there is] thy mina, which I have kept laid up in a towel. For I feared thee because thou art a harsh man: thou takest up what thou hast not laid down, and thou reapest what thou hast not sowed. \* He says to him, Out of thy mouth wilt I judge thee, wicked bondman: thou knewest that I am a harsh man, taking up what I have not laid down and reaping what I have not sowed. And why didst thou not give my money to [the<sup>6</sup>] bank; and I should have received it, at my coming, with interest? And he said to those that stood by, Take from him the mina and give [it] to him who has the ten minas. And they said to him, Lord, he has ten minas. For I say unto you, that to every one that has shall be given; but from him that has not, that even which he has shall be taken from him. Moreover these mine enemies, who would not have

me to reign over them,<sup>9</sup> bring them here and slay [them] before me.

19 And having said these things, he  
went on before, going up to Jeru-  
salem. And it came to pass as he  
20 drew near to Bethphage and Beth-  
any at<sup>4</sup> the mountain called [the  
mount] of Olives, he sent two of his  
disciples, saying, Go into the village  
21 over against [you], in which ye will  
find, on entering it, a colt tied up,  
on which no [child] of man<sup>5</sup> ever sat  
at any time: loose it and lead it  
22 [here]. And if any one ask you, Why  
do ye loose [it]? thus shall ye say  
to him, Because the Lord has need  
23 of it. And they that were sent, hav-  
ing gone their way, found as he had  
24 said to them. And as they were  
loosing the colt, its masters said to  
25 them, Why loose ye the colt? And  
they said, Because<sup>6</sup> the Lord has  
need of it: and they led it to Jesus;  
26 and having cast their own garments  
on the colt, they put Jesus on [it].  
27 And as he went, they strewed their  
clothes in the way.

87 And as he drew near, already at the descent of the mount of Olives, all the multitude of the disciples began, rejoicing, to praise God with a loud voice for all the works of power which they had seen, saying, Blessed the king that comes in the name of [the] Lord: peace in heaven, and glory in the highest. And some of the Pharisees from the crowd said to him, Teacher, rebuke thy disciples. And he answering said to them,\* I say unto you, If these shall be silent, the stones will cry out. And as he drew near, seeing the city, he wept over it, saying, If thou hadst known, even thou, even at

<sup>6</sup> *and*, <sup>7</sup> *and*, see chap. xvii, II.

\* Some object to my 'gained by trading,' but I think they have not noticed the force of the connection of *ἐν* and *ἐκπεπραμένους*; nor that the later use of *ἐκπεπρωσ* itself is 'making money by trading.'

\* T. R. adds "And," with A F A Ac. 33; \* B E\* G L M R S\* U A 169 Am Syrr Memph omit; D "and he said," + H view.

\* T. R. has rje, 'the,' with K and many eir-gives: H A B D E L R A Ag. 1 13 69 omit.

\* Compare ver. 18, where the expressions are the same, but the change of tense requires in English the form given in the sentence here.

\* *opide*; see note for Matt., xxi, 1.

\* Literally 'no one of them.

\* T. R. omits "Because," with ER & Ac. 1 33  
Coll. : # A B D K L M O 69 Am Coll byr Memphis  
Insert.

\* For "Jehovah,"

\* = B L. *Memph* omit 'to them;'. A D E R A  
Ar. all cursives Ital Vulg Syrr insert.

least in this thy day, the things that  
are for thy peace: but now they are  
hid from thine eyes: for days shall

"hid from thine eyes; for days shall come upon thee, that<sup>v</sup> thine enemies shall make a palisaded mound about thee, and shall close thee around, and keep thee in on every side, and shall lay thee even with the ground, and thy children in thee; and shall not leave in thee a stone upon a stone: because thou knewest not the season of thy visitation.

<sup>40</sup> And entering into the temple,<sup>a</sup> he began to cast out those that sold and bought in it, saying to them, It is written, My house is a house of prayer, but ye have made it a den of robbers.

47 And he was teaching day by day  
in the temple :<sup>a</sup> and the chief priests  
and the scribes and the chief of the  
48 people sought to destroy him, and  
did not find what they could do, for  
all the people hung on him to hear.

XX. And it came to pass on one of the<sup>1</sup> days, as he was teaching the people in the temple,<sup>2</sup> and announcing the glad tidings, the chief<sup>3</sup> priests and the scribes with the elders came<sup>4</sup> up, and spake to him saying, Tell us by what authority thou doest these things, or who is it who has given<sup>5</sup> thee this authority? And he answering said to them, I also will ask you<sup>6</sup> [one] thing,<sup>7</sup> and tell me: The baptism of John, was it of heaven or of<sup>8</sup> men? And they reasoned among themselves, saying, If we should say, Of heaven, he will say, Why<sup>9</sup> have<sup>10</sup> ye not believed him? but if we should say, Of men, the whole people will stone us, for they are persuaded that<sup>11</sup> John was a prophet. And they answered, they did not know whence

<sup>a</sup> And Jesus said to them, Neither do I tell you by what authority I do these things.

9 And he began to speak to the  
people this parable: A man planted  
a vineyard and let it out to husband-  
men, and left the country for a long  
time. And in the season he sent to  
the husbandmen a bondman, that  
they might give to him of the fruit  
of the vineyard; but the husband-  
men, having beaten him, sent [him]  
away empty. And again he sent  
another bondman; but they, having  
beaten him also, and cast insult upon  
him, sent [him] away empty. And  
again he sent a third; and they, hav-  
ing wounded him also, cast [him] out.

15 And the lord of the vineyard said,  
What shall I do? I will send my  
beloved son: perhaps when they see<sup>d</sup>

<sup>14</sup> him they will respect [him]. But when the husbandmen saw him, they reasoned among themselves.

saying, This is the heir; [come,\*] let us kill him, that the inheritance may become ours. And having

cast him forth out of the vineyard,  
they killed [him]. What therefore  
shall the lord of the vineyard do to

<sup>10</sup> them? He will come and destroy those husbandmen, and will give the vineyard to others. And when they

<sup>17</sup> But he looking at them said, What then is this that is written, The stone

<sup>16</sup> which they that builded rejected, this has become the corner-stone? Every one falling on this stone shall be

<sup>19</sup> broken, but on whomsoever it shall fall, it shall grind him to powder. And the chief priests and the scribes

sought the same hour to lay hands on him, and they feared the people; for

\* and used as we have often seen it; or we might say, 'days shall come upon thee; and thine enemies'

<sup>1</sup> T. R. reads 'those.' with A C F B A ac. 33 69.

\* B D L Q 1 Ital Vulg Syr-Cet & Pat. Memph. 'the'; 'the days' refers to chap. xix, 47.  
\* A B C A A c, omit 'chief'. \* B C D L M G

\* A O D E K Q & Ac. read 'one thing'; \* B L R

<sup>1</sup> 53 60 Manph read 'something,' omitting *Isa.*  
<sup>2</sup> T.R. adds 'then,' with A C D K M Q H 1 20

Am; H B H L R A Ac. 69 Memph omit.  
\* T. H. schizoe, 'certain,' with A 69 Syr; H B

\* # B C D L Q 133 Memph omit *idonee*.

\* T. R. reads 'come,' with H C D H L R A Ae.  
33 60 Ky-Crt A Fst Memphis. A B K M Q N :

Am omîi.



they knew that he had spoken this parable of<sup>1</sup> them.

<sup>20</sup> And having watched [him], they sent out suborned persons, pretending to be just men, that they might take hold of<sup>2</sup> him in [his] language, so that they might<sup>3</sup> deliver him up to the power and authority of the governor. And they asked him saying, Teacher, we know that thou sayest and teachest rightly, and acceptest no [man's] person, but teachest with truth the way of God: Is it lawful for us to give tribute to Caesar, or not? But perceiving their deceit he said to them, Why do ye tempt me? Shew me a denarius. Whose image and superscription has it? And answering they said, Caesar's. And he said to them, Pay therefore what is Caesar's to Caesar, and what is God's to God. And they were not able to take hold of him in [his] expressions before the people, and, wondering at his answer, they were silent.

<sup>27</sup> And some of the Sadducees, who deny that there is any resurrection, coming up [to him], demanded of him saying, Teacher, Moses wrote to us, If any one's brother, who has a wife, die, and he<sup>4</sup> die childless, his brother shall take the wife and raise up seed to his brother. There were then seven brethren: and the first, having taken a wife, died childless; and the second [took the woman, and he died childless<sup>5</sup>]; and the third took her: and in like manner also the seven<sup>6</sup> left no children and died; and last of all the woman also died. In the resurrection therefore of which of them does she become wife, for the seven had her as wife? And Jesus<sup>7</sup>

said to them, The sons of this world<sup>8</sup> marry and are given in marriage, but they who are counted worthy to have part in that world,<sup>9</sup> and the resurrection from among [the] dead, neither marry nor are given in marriage; for neither can they die any more, for they are equal to angels, and are sons of God, being sons of the resurrection.

<sup>37</sup> But that the dead rise, even Moses shewed in this [section of the] bush, when he called the Lord<sup>10</sup> the God of Abraham and the God of Isaac and the God of Jacob; but he is not God of [the] dead but of [the] living: for all live for him. And some of the scribes answering said, Teacher, thou hast well spoken. For<sup>11</sup> they did not dare any more to ask him anything.

<sup>41</sup> And he said to them, How do they say that the Christ is David's son, and David himself says in the book of Psalms, The Lord said to my Lord, Sit at my right hand until I put thine enemies [as] footstool of thy feet? David therefore calls him Lord, and how is he his son?

<sup>45</sup> And, as all the people were listening, he said to his disciples, Beware of the scribes, who like to walk about in long robes, and who love salutations in the market-places, and first seats in the synagogues, and first places at suppers;<sup>12</sup> who devour the houses of widows, and as a pretext make long prayers. These shall receive a severer judgment.<sup>13</sup>

**XXI.** And he looked up and saw the rich casting their gifts into the treasury; but he saw also a certain poor widow casting therein two mites. And he said, Verily I say unto you, that this poor widow has cast in more

<sup>4</sup> than all; for all these out of their abundance have cast into the gifts [of God<sup>14</sup>]; but she out of her need has cast in all the living which she had.

<sup>5</sup> And as some spoke of the temple, that it was adorned with goodly stones and consecrated offerings, he said, [As to] these things which ye are beholding, days are coming in which there shall not be left stone upon stone which shall not be thrown down. And they asked him saying, Teacher, when then shall these things be; and what [is] the sign when these things are going to take place? And he said, See that ye be not led astray, for many shall come in my name, saying, I am [he], and the time is drawn nigh: go ye not [therefore<sup>15</sup>]

<sup>8</sup> after them. And when ye shall hear of wars and tumults, be not terrified, for these things must first take place, but the end is not immediately. Then he said to them, Nation shall rise up against nation, and kingdom against kingdom; there shall be both great earthquakes in different places, and famines and pestilences; and there shall be fearful sights and great signs from heaven. But before all these things they shall lay their hands upon you and persecute you, delivering [you] up to synagogues and prisons, bringing [you] before kings and governors on account of my name; but it shall turn out to you for a testimony. Settle therefore in your hearts not to meditate beforehand [your] defence, for I will give you a mouth and wisdom which all your opposers

shall not be able to reply to or<sup>16</sup> resist. But ye will be delivered up even by parents and brethren and relations and friends, and they shall put to death [some] from among you, and ye will be hated of all for my name's sake. And a hair of your head shall in no wise<sup>17</sup> perish. By your patient endurance gain your souls.<sup>18</sup> But when ye see Jerusalem encompassed with armies, then know that its desolation is drawn nigh. Then let those who are in Judea flee to the mountains, and those who are in the midst of it depart out, and those who are in the country not enter into it; for these are days of avenging, that all the things that are written may be accomplished. But<sup>19</sup> woe to them that are with child and to them who give suck in those days, for there shall be great distress upon the land and wrath upon<sup>20</sup> this people. And they shall fall by the edge of the sword, and be led captive into all the nations; and Jerusalem shall be trodden down of [the] nations until [the] times of [the] nations be fulfilled. And there shall be signs in sun and moon and stars, and upon the earth distress of nations in perplexity [at] the roar of the sea and rolling waves,<sup>21</sup> men ready to die through fear and expectation of what is coming on the habitable earth, for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to

<sup>1</sup> B L X 1 Memph omit; A D E Q A Ac. 23 69 Ital Vulg Syrr insert.

<sup>2</sup> B D L X Memph omit (leaves out by carelessness the sentence, 'and the time is drawn nigh'); A E A Ac. 1 33 69 Am Briz insert.

<sup>3</sup> T. R. reads 'ask,' with E X A Ac. 25; 'or' A B K L R D 113; B L X 1 put 'resist,' before 'reply to.'

<sup>4</sup> See note to Matt. xvi. 28.

<sup>5</sup> Or 'possess your souls.' In the first sense, that of the text, it is the same as Matt. xxiv. 13; Luke xvi. 35; Matt. xvi. 25; Luke ix. 54, Ac. 1. 27. For the second, compare Mark xiii. 12. For the second, compare Mark xiii. 12. For the second, compare Mark xiii. 12. For the second, compare Mark xiii. 12.

<sup>6</sup> Or 'in boats.'

<sup>7</sup> Or 'in boats.'

<sup>8</sup> Or 'in boats.'

<sup>9</sup> Or 'in boats.'

<sup>10</sup> Or 'in boats.'

Matt. x. 2; Luke xviii. 12. There is the idea in the word of 'having by getting.' Kypke's interpretation, 'preserving our lives,' seems out of place. The idea is, 'they would have Messiah's deliverance,' and it is so worded as to leave a better one to the killed, though some would win life here below.

<sup>11</sup> See 24, with A C E R X A Ac. 1 33 69 versions; B D L Ital (exc. Briz) omit.

<sup>12</sup> T. R. reads 'among,' with E A and others; A B C D K L M R X 1 33 69 Ital Vulg Memph omit.

<sup>13</sup> T. R. reads 'in perplexity, sea and rolling waves roaring,' with D E A Ac.; text A B C L M R X 1 33 69 Ital Vulg Syrr Memph.

<sup>14</sup> T. R. reads 'in perplexity, sea and rolling waves roaring,' with D E A Ac.; text A B C L M R X 1 33 69 Ital Vulg Syrr Memph.

<sup>15</sup> T. R. reads 'in perplexity, sea and rolling waves roaring,' with D E A Ac.; text A B C L M R X 1 33 69 Ital Vulg Syrr Memph.

<sup>16</sup> T. R. reads 'in perplexity, sea and rolling waves roaring,' with D E A Ac.; text A B C L M R X 1 33 69 Ital Vulg Syrr Memph.

<sup>17</sup> T. R. reads 'in perplexity, sea and rolling waves roaring,' with D E A Ac.; text A B C L M R X 1 33 69 Ital Vulg Syrr Memph.

<sup>18</sup> T. R. reads 'in perplexity, sea and rolling waves roaring,' with D E A Ac.; text A B C L M R X 1 33 69 Ital Vulg Syrr Memph.

<sup>19</sup> T. R. reads 'in perplexity, sea and rolling waves roaring,' with D E A Ac.; text A B C L M R X 1 33 69 Ital Vulg Syrr Memph.

<sup>1</sup> Or 'against.'

<sup>2</sup> I think verse 26 proves the referring of Jesus' address to the scribes—as Meyer and Alford after him—a mistake.

<sup>3</sup> T. R. reads 'in order to' (see v. 29), with A E A Ac. 1 33 69; text B C D L.

<sup>4</sup> The reading is confined here. B E D L leave out the words in brackets; A E P A Ac. 1 33 69 Syrr Am insert.

<sup>5</sup> T. R. (not Stephens) adds 'and,' with G K M T 1 69 Am Syrr; text A B D E L A and others 23 Memph.

<sup>6</sup> T. R. (not Stephens) adds 'and,' with G K M T 1 69 Am Syrr; text A B D E L A and others 23 Memph.

<sup>7</sup> T. R. (not Stephens) adds 'and,' with G K M T 1 69 Am Syrr; text A B D E L A and others 23 Memph.

<sup>8</sup> T. R. (not Stephens) adds 'and,' with G K M T 1 69 Am Syrr; text A B D E L A and others 23 Memph.

<sup>9</sup> T. R. (not Stephens) adds 'and,' with G K M T 1 69 Am Syrr; text A B D E L A and others 23 Memph.



pass, look up and lift up your heads, because your redemption draws nigh.  
 10 And he spoke a parable to them: Behold the fig-tree and all the trees; when they already sprout, ye know of your own selves, [on] looking [at them], that already the summer is near. So also ye, when ye see these things take place, know that the kingdom of God is near. Verily I say unto you, that this generation shall in no wise pass away until all come to pass. The heaven and the earth shall pass away, but my words shall in no wise pass away. But take heed to yourselves lest possibly your hearts be laden with surfeiting and drinking and cares of life, and that day come upon you suddenly unawares; for as a snare shall it come upon all them that dwell upon the face of the whole earth. Watch therefore, praying at every season, that ye may be accounted worthy to escape all these things which are about to come to pass, and to stand before the Son of man.  
 17 And by day he was teaching in the temple, and by night, going out, he remained abroad on the mountain called [the mount] of Olives; and all the people came early in the morning to him in the temple to hear him.  
 XXII. Now the feast of unleavened bread, which [is] called the passover, drew nigh, and the chief priests and the scribes sought how they might kill him; for they feared the people.  
 2 And Satan entered into Judas, who was surnamed<sup>a</sup> Iscariote, being of the number of the twelve. And he went away and spake with the chief priests and captains as to how he should deliver him up to them. And they were rejoiced, and agreed to give him money. And he came to an

agreement to do it, and sought an opportunity to deliver him up to them away from the crowd.  
 3 And the day of unleavened bread came, in which the passover was to be killed. And beset Peter and John, saying, Go and prepare the passover for us, that we may eat [it]. But they said to him, Where wilt thou that we prepare [it]? And he said to them, Behold, as ye enter into the city a man will meet you, carrying an earthen pitcher of water; follow him into the house where he goes in; and ye shall say to the master of the house, The teacher says to thee, Where is the guest-chamber where I may eat the passover with my disciples? And he will shew you a large upper room furnished: there make ready. And having gone they found it as he had said to them; and they prepared the passover.  
 14 And when the hour was come, he placed himself at table, and the [twelve<sup>b</sup>] apostles with him. And he said to them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, that I will not eat any more at all of it until it be fulfilled in the kingdom of God. And having received a cup, when he had given thanks he said, Take this and divide it among yourselves. For I say unto you, that I will not drink at all of the fruit of the vine until the kingdom of God come. And having taken a loaf, when he had given thanks, he broke [it], and gave [it] to them, saying, This is my body which is given for you: this do in remembrance of me. In like manner also the cup, after having supped, saying, This cup [is] the new covenant in

my blood, which is poured out for you. Moreover, behold, the hand of him that delivers me up [is] with me on the table; and<sup>c</sup> the Son of man indeed goes as it is determined, but woe unto that man by whom he is delivered up. And they began to question together among themselves who then it could be of them who was about to do this. And there was also a strife among them which of them should be held to be [the] greatest. And he said to them, The kings of the nations rule over them, and they that exercise authority over them are called benefactors. But ye [shall] not [be] thus; but let the greater among you be as the younger, and the leader as he that serves. For which [is] greater, he that is at table or he that serves? [Is] not he that is at table? But I am in the midst of you as the one that serves. But ye are they who have persevered with me in my temptations. And I appoint unto you, as my Father has appointed unto me, a kingdom, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.  
 21 And the Lord said,<sup>d</sup> Simon, Simon, behold, Satan has demanded to have you,<sup>e</sup> to sift [you] as wheat; but I have besought for thee that thy faith fail not; and thou, when once thou hast been restored,<sup>f</sup> confirm thy brethren. And he said to him, Lord, with thee I am ready to go both to prison and to death. And he said, I tell thee, Peter, [the] cock shall not crow to-day before that thou shalt thrice deny that thou knowest me.  
 22 And he said to them, When I sent you without purse and scrip and san-

dals, did ye lack anything? And they said, Nothing. He said therefore to them, But now he that has a purse let him take [it], in like manner also a scrip, and he that has none let him sell his garment and buy a sword; for I say unto you, that this that is written must yet<sup>g</sup> be accomplished in me, And he was reckoned with [the] lawless: for also the things concerning me have an end. And they said, Lord, behold here are two swords. And he said to them, It is enough.  
 23 And going forth he went according to his<sup>h</sup> custom to the mount of Olives, and the<sup>i</sup> disciples also followed him. And when he was at the place he said to them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's throw, and having knelt down he prayed, saying, Father, if thou wilt remove this cup from me:—but then,<sup>j</sup> not my will, but thine be done. And an angel appeared to him from heaven strengthening him. And being in conflict he prayed more intently. And his sweat became as great drops of blood, falling down upon the earth.<sup>k</sup> And rising up from his<sup>l</sup> prayer, coming to the<sup>m</sup> disciples, he found them sleeping from grief. And he said to them, Why sleep ye? rise up and pray that ye enter not into temptation.  
 27 As he was yet speaking, behold, a crowd, and he that was called Judas, one of the twelve, went on before them, and drew near to Jesus to kiss him. And Jesus said to him, Judas, deliverest thou up the Son of man with a kiss?  
 28 And they who were around him,

<sup>a</sup> Many read 'But watch,' with M B D Vero; A C E L H & Ac. Am Syrr Memph. Watch therefore, as T. R.  
<sup>b</sup> Twelve.  
<sup>c</sup> M B D L X 68 Memph read 'called.'  
<sup>d</sup> T. R. adds 'the,' with C S U A; M A B E L P R X A & c. 1 69 omit; C P I Ital (csc. Briz) Syrr

add 'and the scribes.'  
<sup>e</sup> Twelve, 'that' man.  
<sup>f</sup> 'Twelve' is doubtful, but has the support of A C E L P R X A & c. Am Syrr Memph; M B D Ital (csc. Briz) Monac omit; L X omit 'apostles.'  
<sup>g</sup> M B (D G) K L M H (I) add *and yet* csc.

<sup>h</sup> M B D L T Memph read 'for.'  
<sup>i</sup> M B L T Memph Theb omit *and* 44 & Kipoc.  
<sup>j</sup> In middle voice this is the force of *ἐκκαίνω*. It is not here, I think, as Alfred says, 'and got you,' though so used sometimes. The idea is, 'a request to be given up into a person's hands.'  
<sup>k</sup> Literally 'hast returned back.'  
<sup>l</sup> M B D L T X 68 Memph omit 2-5.  
<sup>m</sup> M A B D H L Q T X 1 Ver Briz Memph omit 2-5.

<sup>n</sup> T. R. reads 'his,' with E Q A & Ac. 69 Syr-Cri & Pal; M A B D L M<sup>2</sup> T A<sup>2</sup> 1 13 Am Memph omit.  
<sup>o</sup> But then, 'where.'  
<sup>p</sup> A B E T Briz omit vers. 43, 44; it has them, with D F Q and almost all others.  
<sup>q</sup> T. R. (not Stephens) adds *αὐτῷ*, reading 'his,' with 1 and some other cursives Am Syrr Memph Theb.  
<sup>r</sup> T. R. has 86, 'But,' with D E H S V T A (Syr); M A B L E P X and others 1 69 Am omit.



seeing what was going to follow, said [to him<sup>2</sup>], Lord, shall we smite with [the] sword? And a certain one from among them smote the bondman of the high priest and took off his right ear. And Jesus answering said, Suffer thus far; and having touched his<sup>2</sup> ear, he healed him. And Jesus said to the chief priests and captains of the temple<sup>3</sup> and elders, who were come against him, Have ye come out as against a robber with swords and sticks? When I was day by day with you in the temple<sup>4</sup> ye did not stretch out your hands against me; but this is your hour and the power of darkness.

And having laid hold on him, they led him [away], and they led [him<sup>2</sup>] into the house of the high priest. And Peter followed afar off. And they having lit a fire in the midst of the court and sat down together, Peter sat among them. And a certain maid, having seen him sitting by the light, and having fixed her eyes upon him, said, And this [man] was with him. But he denied [him<sup>2</sup>], saying, Woman, I do not know him. And after a short time another seeing him said, And thou art of them. But Peter said, Man, I am not. And after the lapse of about one hour another stoutly maintained it, saying, In truth this [man] also was with him, for also he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he was yet speaking, [the<sup>2</sup>] cock crew.

And the Lord, turning round, looked at Peter; and Peter remembered the word of the Lord, how he said to him,

Before [the] cock crow<sup>1</sup> thou shalt deny me thrice. And Peter,<sup>2</sup> going forth without, wept bitterly.

And the men who held him<sup>3</sup> mocked him, beating [him]; and covering him up,<sup>4</sup> asked him saying, Prophecy, who is it that struck thee? And they said many other injurious things to him.

And when it was day, the elderhood of the people, both [the] chief priests and scribes, were gathered together, and led him into their<sup>1</sup> council, saying, If thou art the Christ, tell us. And he said to them, If I tell you, ye will not at all believe; and if I should<sup>2</sup> ask [you], ye would not answer me at all, nor let me go.<sup>3</sup> but<sup>4</sup> henceforth shall the Son of man be sitting on the right hand of the power of God. And they all said, Thou then art the Son of God? And he said to them, Ye say that I am. And they said, What need have we any more of witness, for we have heard ourselves out of his mouth? (XXIII.) And the whole multitude of them, rising up, led him to Pilate.

And they began to accuse him, saying, We have found this [man] perverting our<sup>1</sup> nation, and forbidding to give tribute to Caesar, saying that he himself is Christ, a king. And Pilate demanded of him saying, Art thou the king of the Jews? And he answering him said, Thou sayest. And Pilate said to the chief priests and the crowds, I find no guilt in this<sup>2</sup> man. But they insisted, saying, He stirs up the people, teaching throughout all Judaea, beginning from Galilee even on to here. But Pilate, having

heard Galilee [named], demanded if the man were a Galilean; and having learned that he was of Herod's jurisdiction, remitted<sup>1</sup> him to Herod, who himself also was at Jerusalem in those days. And when Herod saw Jesus he greatly rejoiced, for he had been a long while desirous of seeing him, because of hearing many things<sup>2</sup> concerning him, and he hoped to see some sign done by him; and he questioned him in many words, but he answered him nothing. And the chief priests and the scribes stood and accused him violently. And Herod with his troops having set him at nought and mocked him, having put a splendid robe upon him, sent him back to Pilate. And Pilate and Herod became friends with one another the same day, for they had been at enmity before between themselves.

And Pilate, having called together the chief priests and the rulers and the people, said to them, Ye have brought to me this man as turning away the people [to rebellion], and behold, I, having examined him before you, have found nothing criminal in this man as to the things of which ye accuse him; nor Herod either, for I remitted you to him, and behold, nothing worthy of death is done by him.<sup>4</sup> Having chastised him therefore, I will release him. (Now he was obliged to release one for them at [the] feast.<sup>5</sup>) But they cried out in a mass saying, Away with this [man] and release Barabbas to us; who was one who, for a certain tumult which had taken place in the city and [for] murder, had been cast

into prison. Pilate therefore,<sup>6</sup> desirous to release Jesus, again addressed [them]. But they cried out in reply saying, Crucify, crucify him. And he said the third time to them, What evil then has this [man] done? I have found no cause of death in him: I will chastise him therefore and release him. But they were urgent with loud voices, begging that he might be crucified. And their voices [and those of the chief priests<sup>7</sup>] prevailed.

And Pilate adjudged that what they begged should take place. And he released<sup>8</sup> him who, for tumult and murder, had been cast into<sup>9</sup> prison, whom they begged for, and Jesus he delivered up to their will.

And as they led him away, they laid hold on a certain Simon, a Cyrenian, "coming from the field, and put the cross upon him to bear it behind Jesus. And a great multitude of the people, and of women who<sup>10</sup> wailed and lamented him, followed him. And Jesus turning round to them said,<sup>11</sup> Daughters of Jerusalem, do not weep over me, but weep over yourselves and over your children; for behold, days are coming in which they will say, Blessed [are] the barren, and wombs that have not borne, and breasts that have not given suck. Then shall they begin to say to the mountains, Fall upon us; and to the hills, Cover us: for if these things are done<sup>12</sup> in the green tree, what shall take place in the dry?

Now two others also, malefactors, were led with him to be put to death.

And when they came<sup>13</sup> to the place which is called Skull, there they

<sup>1</sup> Many omit 'to him,' with M B L T X Monac Memph. A E R Δ Ac. 1. 60 Am Syrr insert.  
<sup>2</sup> M B L E T 1 omit *et* after *et* *et* *et*.  
<sup>3</sup> *et* *et*.  
<sup>4</sup> T. R. reads 'him,' with E X Δ Ac. 60 Memph; M A B D K L M R T U 1 Ital Vulg omit.  
<sup>5</sup> M B K L M S T X U 1 Syrr-Ort & Pat Memph omit 'him,' A D\* E Δ Ac. 60 Am insert.  
<sup>6</sup> T. R. has 'the' in text, with a few cursives.  
<sup>7</sup> M B K L M T X U 60 Memph add 'to-day.'  
<sup>8</sup> M B D K L M T X U 1 Memph omit & *et* *et* *et*, reading 'he.'  
<sup>9</sup> T. R. reads 'Jesus,' with A E X Δ Ac. 1. 60

Syrr; text M B D L M T U Ital Vulg Memph.  
<sup>10</sup> T. R. adds 'smote his face and,' with A (D) E X Δ Ac. 60 Am Syrr; M B K L M T U Memph omit.  
<sup>11</sup> T. R., with A Δ 1. 60, adds 'own,' reading *et* *et* *et*.  
<sup>12</sup> T. R. adds 'also,' with A E X T Δ Ac. 1. 60 Am Brix Memph; M B D L T omit. D omits *et* *et*.  
<sup>13</sup> Some omit 'nor let me go,' with M B L T 1 Memph; A D E X Δ Ac. 60 Ital Vulg Syrr insert.  
<sup>14</sup> T. R. omits 'but,' with E Δ Ac. Syrr; M A B D L T X Ital Vulg insert.  
<sup>15</sup> T. R. reads 'the nation,' with A E X Δ Ac.; M B D H others 60 Ital Vulg Syrr Memph.

<sup>1</sup> Remitted (*ἀπέστειλεν*), is the technical word," says Grotius, "for sending him to his proper jurisdiction;" *et* *et* *et* in verse 11, however, is "sent back," perhaps not without allusion to jurisdiction, as they were in strife about it.  
<sup>2</sup> Many omit 'many things,' with M B D K L M U 1 Memph; but A E X T Δ Ac. 1. 60 Ital Vulg Syrr insert.  
<sup>3</sup> See *et* *et* *et* in loco.  
<sup>4</sup> The genuineness of verse 17 is doubted by many. M (D) E X Δ Ac. 1. 60 Am Syrr insert; A B K L T U Vere omit. D puts it after ver. 19.  
<sup>5</sup> M A B D L T Ital read 'And Pilate,' *et* *et* *et* *et* *et*.  
<sup>6</sup> Many omit, with M B L Ital (text. Cuth Brix)

Am Memph; A D E F X Δ Ac. 1. 60 Syrr insert.  
<sup>7</sup> T. R. adds 'unto them,' with E M U 1. 60 Am Syrr; M A B D E F X Δ Ac. Vere Memph omit.  
<sup>8</sup> T. R. adds 'the,' with A C H L P Ac. Memph; M B D F K 60 omit.  
<sup>9</sup> T. R. adds 'who was,' that is, inserts the article *et*, with little authority.  
<sup>10</sup> T. R. adds 'also,' with C E F Δ Ac. 1. 13; A B C D L X 33 Ital Vulg Memph omit; M 60 omit *et* *et* *et*.  
<sup>11</sup> Or 'turning round said to them.'  
<sup>12</sup> See notes to chap. xii. 20; xvi. 4.  
<sup>13</sup> T. R., with A E X Δ Ac. 1, reads 'had gone,' text M B C D L Q 33 60 Ital Vulg Syrr-Ort & Pat.



crucified him, and the malefactors, one on the right hand, the other on the left. And Jesus said, Father, forgive them, for they know not what they do.<sup>b</sup> And, parting out his garments, they cast lots. And the people stood beholding, and the rulers also [with them] sneered, saying, He has saved others; let him save himself if this is the Christ, the chosen one of God. And the soldiers also made game of him, coming up offering him vinegar, and saying, If thou be the king of the Jews, save thyself. And there was also an inscription [written] over him in Greek, and Roman, and Hebrew letters: This is the king of the Jews. Now one of the malefactors who had been hanged spoke insultingly to him, saying, Art not thou the Christ? save thyself and us. But the other answering rebuked him, saying, Dost thou too not fear God, thou that art under the same judgment? and we indeed justly, for we receive the just recompense of what we have done; but this [man] has done nothing amiss. And he said to Jesus, Remember me, [Lord,<sup>b</sup>] when thou comest in thy kingdom. And Jesus said to him, Verily I say to thee, To-day shalt thou be with me in paradise. And it was about [the] sixth hour, and there came darkness over the whole land<sup>c</sup> until [the] ninth hour. And the sun was darkened, and the veil of the temple rent in the midst.

<sup>a</sup> And Jesus, having cried with a loud voice, said, Father, into thy hands I commit my spirit. And having said this, he expired. Now the centurion, seeing what took place, glorified God, saying, In very deed this [man] was just. And all the crowds who had come together to that sight, having seen the things that took place, returned, beating [their] breasts. And all those who knew him stood afar off, the women also who had followed him from Galilee, beholding these things. And behold, a man named Joseph, who was a counsellor, a good man and a just (this [man] had not assented to their counsel and deed), of Arimathea, a city of the Jews, who also waited, [himself also,<sup>c</sup>] for the kingdom of God—he having gone to Pilate begged the body of Jesus; and having taken it down, wrapped it in fine linen and placed him<sup>d</sup> in a tomb hewn in the rock, where no one had ever been laid. And it was preparation day, and [the] sabbath twilight was coming. And women,<sup>e</sup> who had come along with him out of Galilee, having followed, saw the sepulchre and how his body was placed. And having returned they prepared aromatic spices and ointments, and remained quiet on the sabbath, according to the commandment. (XXIV.) But on the morrow of the sabbath,<sup>f</sup> very early indeed in the morning, they came to the tomb, bringing the aromatic spices which

<sup>g</sup> they had prepared.<sup>h</sup> And they found the stone rolled away from the sepulchre. And when they had entered they found not the body of the Lord Jesus. And it came to pass as they were in perplexity about it, that<sup>i</sup> behold, two men suddenly<sup>j</sup> stood by them in shining raiment. And as they were filled with fear and bowed their faces to the ground, they said to them, Why seek ye the living one among the dead? He is not here, but is risen: remember how he spoke to you, being yet in Galilee, saying, The Son of man must be delivered up into the hands of sinners,<sup>k</sup> and be crucified, and rise the third day. And they remembered his words; and, returning from the sepulchre, related all these things to the eleven and to all the rest. Now it was Mary of Magdala, and Johanna, and Mary the [mother] of James, and the others with them, who told these things to the apostles. And their words appeared in their eyes as an idle tale, and they disbelieved them. But Peter, rising up, ran to the sepulchre, and stooping down he saw the linen clothes lying there alone, and went away home,<sup>l</sup> wondering at what had happened.<sup>m</sup> And behold, two of them were going on the same day to a village distant sixty stadia<sup>n</sup> from Jerusalem, called Emmaüs; and they conversed with one another about all these things which had taken place. And it came to pass as they conversed and reasoned, that<sup>o</sup> Jesus himself drawing nigh went with them; but their eyes were holden so as not to know him. And he said to them, What discourses are these which pass

between you as ye walk, and are downcast? And one [of them], named Cleopas, answering said to him, Thou sojournest alone in Jerusalem, and dost not know what has taken place in it in these days? And he said to them, What things? And they said to him, The things concerning Jesus the Nazarene,<sup>p</sup> who was a prophet<sup>q</sup> mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him up to [the] judgment<sup>r</sup> of death and crucified him. But we had hoped that he was [the one] who is about to redeem Israel. But then, besides all these things, it is now, to-day, the third day since these things took place. And withal, certain women from amongst us astonished us, having been very early at the sepulchre, and, not having found his body, came, saying that they also had seen a vision of angels, who say that he is living. And some of those with us went to the sepulchre, and found it so, as the women also had said, but him they saw not. And he said to them, O senseless and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into his glory? And having begun from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew near to the village where they were going, and he made<sup>s</sup> as though he would go farther. And they constrained him, saying, Stay with us, for it is toward evening and the day is declining. And he entered in to stay with them. And it came to pass as he was at

probably from lectionary use. See Burgon, *Last Twelve Verses*, 121.  
<sup>n</sup> The length of a stadium was about 607 English feet.  
<sup>o</sup> See note to II. 8.  
<sup>p</sup> See note to chap. 22, 47.  
<sup>q</sup> Literally 'is.'  
<sup>r</sup> See note to chap. 22, 47.  
<sup>s</sup> See note to chap. 22, 47.  
<sup>t</sup> See note to chap. 22, 47.  
<sup>u</sup> See note to chap. 22, 47.

<sup>a</sup> BD\* Vers. Ver omit the first half of the verse.  
<sup>b</sup> B C D L Q X 32 49 Memph omit 'with them.' A E A Ac. 1 Brix Am Syr-Cri & Hei insert.  
<sup>c</sup> A B C L Vers. Memph omit 'as before'; C E Q X A Ac. 1 32 49 Am Syr insert.  
<sup>d</sup> Written: 'is doubtful'; B L Memph omit; Chas. *ἐκταράσας*; (B has *ἐκταράσας*); (A D Q X 15 32 49 both (A D Q X *ἐκταράσας*); (B C L) omit 'in Greek and Roman and Hebrew letters.'  
<sup>e</sup> BD Lomit 'saying.' (Dem. to end of verse.)  
<sup>f</sup> T. R. reads 'If thou art,' with A C E Q R X A Ac. Am Syr; text B C L Vers. Ver Cori Memph.  
<sup>g</sup> B C D L M\* Memph omit 'Lord'; A C E M\* E X A Ac. Am Syr insert.  
<sup>h</sup> B L Memph omit 'Jesus'; A C (D) E Q R X A Ac. insert.

<sup>i</sup> Or 'earth.'  
<sup>j</sup> T. R. reads 'I will commit,' with E L A and others from the LXX; text B A B C K M P Q U X 11 (1) 32.  
<sup>k</sup> T. R. reads 'seeing,' with E P Q A Ac. 49; text B C D L E X 32 Syr; A omits 'having seen the things that took place.'  
<sup>l</sup> T. R. has 'their' in text, with C E P Q R A Ac. 32 (49) Ital Vulg Syr; B A B C\* D L 1 omit.  
<sup>m</sup> B C D L F 32 49 Memph Syr-Pet & Cret omit 'himself also.' A B A Ac. 1 32 insert.  
<sup>n</sup> T. R. reads 'it,' with A E L P X A Ac. 32; (1 32 49 omit); text B C D (B has *αὐτόν*, but the line which marks an *α* (-) is visible).  
<sup>o</sup> T. R. adds 'also,' with little or no authority.  
<sup>p</sup> *αὐτός*.  
<sup>q</sup> Or 'on the first [day] of the week.'

<sup>a</sup> T. R. adds 'and some others with them,' with A C\* D E A Ac. Syr; B C\* L 32 Ital (exc. Brix Memph) Vulg Memph omit.  
<sup>b</sup> *αὐτός*.  
<sup>c</sup> See note to II. 8.  
<sup>d</sup> *ἐκταράσας* *ἀποκρίσας*.  
<sup>e</sup> T. R. omits 'the,' with E and a few others.  
<sup>f</sup> *αὐτός* *ἐκταράσας*; see Kypke in loc. (B L *ἐκταράσας*).  
<sup>g</sup> Some leave this verse out with D Vers Ver; it is in B A B I Ac., but not in Eusebian Canon.



table with them, having taken the bread, he blessed, and having broken it, gave it to them. And their eyes were opened, and they recognised him. And he disappeared from them. And they said to one another, Was not our heart burning in us as he spoke to us on the way, [and] as he opened the scriptures to us? And rising up the same hour, they returned to Jerusalem. And they found the eleven, and those with them gathered together, saying, The Lord is indeed risen and has appeared to Simon. And they related what [had happened] on the way, and how he was made known to them in the breaking of bread.<sup>2</sup>

And as they were saying these things, he himself stood in their midst, and says to them, Peace [be] unto you. But they, being confounded and being frightened, supposed they beheld a spirit. And he said to them, Why are ye troubled? and why are thoughts rising in your hearts? behold my hands and my feet, that it is I myself. Handle me and see, for a spirit has not flesh and bones as ye see me having. And having said this he showed them his hands and his feet. But while they yet did not believe for joy, and were wondering, he said to them,

Have ye anything here to eat? And they gave him part of a broiled fish and of a honeycomb; and he took it and ate before them. And he said to them, These [are] the words which I spoke to you while I was yet with you, that all that is written concerning me in the law of Moses and prophets and psalms must be fulfilled. Then he opened their understanding to understand the scriptures, and said to them, Thus it is written, and thus it behoved the Christ to suffer, and to rise from among the dead the third day; and that repentance and remission of sins should be preached in his name to all the nations beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you; but do ye remain in the city till ye be clothed with power from on high.

And he led them out as far as Bethany, and having lifted up his hands, he blessed them. And it came to pass as he was blessing them, he was separated from them and was carried up into heaven.<sup>3</sup> And they, having done him homage, returned to Jerusalem with great joy, and were continually in the temple praising and blessing God.<sup>4</sup>

read: Thus it is written that the Christ should suffer. A C E N X Δ Δ. 133 69 Vulg Syrr as in text.

\* T. R. adds 'of Jerusalem' with A C X Δ Δ. 133 69 Syrr; B C D L Ital (excl. Brix Monac) Vulg Memph omit.

\* A B C L X Δ Δ. 133 69 Vulg Memph Syrr have 'and was carried up into heaven'; M D L Ital (excl. Colb Brix Monac) omit.

\* B C L Memph omit 'praising and'; A C X Δ Δ. 133 69 Am Syrr insert. D Ital (excl. Brix Monac) reads 'praising' only.

\* T. R. adds 'Amen' with A B C X Δ Δ. 69 Am Syrr; M C D L I 22 55 Ital (excl. Colb Brix Monac) Memph omit.

<sup>1</sup> *ἐδίδωκεν*, with the sense of 'giving it into their hands, as a letter. He took the house-father's place, and blessed and gave it to them.'

<sup>2</sup> M B D L 33 Memph omit *καὶ*; A E P X Δ Δ. 1 69 Am Brix Syrr insert.

<sup>3</sup> Or 'the loaf.'

<sup>4</sup> *αἰεὶ*. T. R. reads *αἰεὶ* & *ἵκεν*, with A E (X) Δ Δ. 1 33 69 (Am) Brix Memph; M B D L Veru Ver omit & *ἵκεν*.

<sup>5</sup> Again *ἐδίδωκεν*; see ver. 20.

<sup>6</sup> M B D L I 22 55 'and of a honeycomb'; E N X Δ Δ. 1 33 69 Am Syrr insert.

<sup>7</sup> Or 'took it before them and ate.'

<sup>8</sup> A B D K L N X I 22 55 add *αὐτῶν*.

<sup>9</sup> M B C D L Ital (excl. Brix Monac) Memph

JOHN.<sup>1</sup>

I. In [the] beginning was the Word, and the Word was with God, and the Word was God. He<sup>2</sup> was in the beginning with God. All things received being through him, and without him not one [thing] received being which has received being.

In him was life, and the life was the light of men.<sup>3</sup> And the light appears in darkness, and the darkness apprehended it not.

There was a man sent from God, his name John. He<sup>4</sup> came for witness, that he might witness concerning the light, that all might believe through him. He<sup>5</sup> was not the light, but that he might witness concerning the light. The true light was that which, coming into the world, lightens every man. He was in the world, and the world had [its] being through him, and the world knew him not. He came to his own,<sup>6</sup> and

his own<sup>7</sup> received him not; but as many as received him, to them gave he [the] right to be children of God, to those that believe on his name; who have been born, not of blood nor of flesh's will nor of man's will, but of God.

And the Word became flesh, and dwelt among us (and we have contemplated his glory, a glory as of an only-begotten with a father), full of grace and truth; (John bears witness of him, and he has cried, saying, This was he of whom I said, He that comes after me is preferred before me, for he was before me;) for of his fullness we all have received, and grace upon grace. For the law was given by Moses; grace and truth subsists through Jesus Christ. No one has seen God at any time; the only-begotten Son, who is in the bosom of the Father, he<sup>8</sup> hath declared [him].

\* It is well to remark that the introduction of the personal pronoun is so universal in John, that it is impossible always to give it an emphatic sense. I have noted its presence by this mark \* so that each can judge for himself when the emphasis is not marked in the translation.

The same spirit of emphasis causes the very frequent use of *ἐγώ*. Its sense is 'that,' contrasted with 'this,' hence is emphatic; as 'that man' in English, sometimes having the sense of 'such a one as that.' There is a long but not very deep or acute article by A. Buttmann on its use in the Gospel, in Stud. u. Krit., 1860.—The use of *ἐγώ* for *ἐν* is another peculiarity of John.

\* *ἐγώ*. It is emphatic.

\* This latter is a reciprocal proposition, i.e., where the expressions are equivalent.

\* *ἐγώ*. Or 'a light to every man.' Not 'enlightens,' but 'shows its light upon.' Not, I judge, 'every man coming,' in spite of the ancients. 'Coming into the world' is a Rabbinical expression for 'man,' but this refers to the incarnation, as ver. 10 shows. The Father's view of it was Platonism, which John refutes in every point. The introduction of *ἐγώ* makes the citing the Rabbinical expression as an argument for the interpretation, 'every one coming into the world,' a mistake; for the Rabble use 'coming into the world' as equivalent to 'man.'

\* *ἐγώ* as *ἐν*. 'what was his own,' *ἐγώ* as *ἐν*; but the reader is used by John in the most general way for 'persons.'

\* *ἐν* *ἐγώ*: here it is the masculine; cf. xvii. 2.

\* *ἐγώ* as *ἐν*: to take that place.

\* *ἐγώ*: see note to 2 Tim. i. 12.

\* *ἐγώ* with a genitive, 'on the part of,' 'from,' 'what flows out on.' *ἐγώ* in lyric poetry and late prose is used with a genitive for 'with,' and it gives the sense in English at any rate. But I am not aware of any case in the New Testament where it means *apud*.

\* T. R. reads 'and' with A C E K V Δ Δ. 1 69 Am Syrr; M B C D L X 22 Ital (excl. Colb Brix) Memph have *καὶ*.

\* 'Has come,' that which not having actually been in being before (i.e., in the world) now begins to be so, *ἐγώ*. So the Word 'was,' but everything *ἐγώ*. The word *ἐγώ* through him. He *ἐγώ* flesh. So 'grace and truth *ἐγώ*.' I am not satisfied with 'subsists,' but 'came' gives the idea of coming into the world. No doubt they did so, but *ἐγώ* has not this force. They began to exist *de facto* down here. The verb is singular, and 'grace and truth' go together in the person of Christ. Nothing substituted by the law, it was a rule given; but grace and truth actually commenced to be, not in God's mind of course, but in revelation and actual existence down here. But its so taking place supposes its continuance. The *ἐγώ* says it was not so before, but, though not the perfect, it implies that it is what we have now.

\* *ἐγώ*, not *ἐν*: perhaps 'on.' *ἐγώ* as *ἐν*, the place where, or the state; see Act xviii. 22; Mark i. 9. In chap. xiii. it is *ἐν* in ver. 22, *ἐν* in ver. 23.